The Lutheran Standard

Number 25
Volume I
December 5, 1961

Prepare the way of the Lord

REJOICE, all ye believers,
And let your lights appear;
The evening is advancing
And darker night is near;
The Bridegroom is arising,
And soon he draweth nigh;
Up, pray, and watch, and wrestle,
At midnight comes the cry!

Our hope and expectation,
O Jesus, now appear;
Arise, thou Sun so longed for,
O'er this benighted sphere!
With hearts and hands uplifted,
We plead, O Lord, to see
The day of earth's redemption
That brings us unto thee!

SPEAKING THE TRUTH IN LOVE

The Lutheran Standard

OFFICIAL PUBLICATION OF THE AMERICAN LUTHERAN CHURCH

Volume 1 DECEMBER 5, 1961 Number 25

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About This Issue...

Not only is "Prepare the Way of the Lord" the ke word on the cover of this week's STANDARD, but in sense the whole issue could be called the "Prepare f Christmas" issue.

Beginning in the rear of the magazine—the Fami Size page, guest-written by Harold Belgum, tells th story of a family that is preparing for Christmas b sewing Christian symbols on a Christmas tree skirt, th adding to the significance of the holiday decoration Mr. Belgum suggests that you might want to start similar tradition to help your family prepare for Chris mas.

The Advent season is traditionally a time of prepar tion, and during these Sundays the Scripture lessons re in our churches point to the coming of Christ, his secon coming as well as his first coming. Actually, however, t Scripture lessons for the entire year are carefully chose "Pericopes and Periscopes" (page 3), by *L.S.* news ed tor Lewis Holm, points out the value of a church year it is observed in the Lutheran Church.

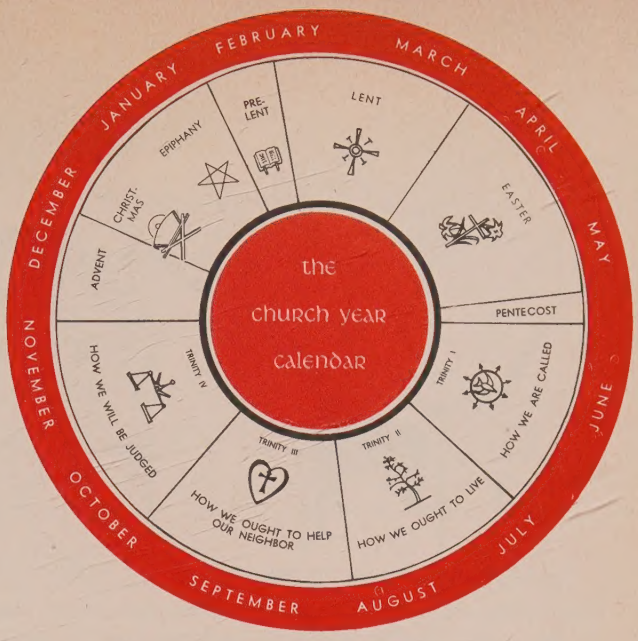
Gift-buying is a part of preparing for Christmas, a books still rate as one of the most meaningful gifts person can buy. Books serve a far more important fun tion in the church than most people realize. "A Chur Is Known by Its Books" (page 14), by Howard Sandu analyzes the role that books and the whole publishi industry serve in the church. Incidentally, the adverti ments that appear regularly in the STANDARD are by means intended merely to fill up space or bring in adv tising revenue. These ads render a definite service. this issue we call particular attention to those that form our readers about books that are available.

Two features in this issue call attention to the missi program of the church. "Beautiful Upon the Mountai (page 11) is the last in a series of two articles that scribes an American Missions thrust in Arizona and N Mexico. Pages 16 and 17 picture all of the missionar that have been sent to the ALC World Mission fie for the first time in 1961.

The next issue of the *L.S.* will be the Christmas iss It will feature fiction, poetry, and devotional Christm literature in addition to the usual columns.

The cover picture features the Advent emphasis of preparing for Christmas. See other pictures on page 30.

Pericopes and Periscopes



By Lewis Holm

A pericope is not an optical instrument used on a submarine. That's a periscope.

A pericope (pe-rik'-o-pe) is a selection from the Bible that is appointed to be read in church or used as the basis for the sermon.

We hear the pericopes or Scripture lessons every Sunday. In our book of pericopes, a book that is called the *Lectionary,* three readings or lections are appointed for each Sunday and for each festival of the church year. These Bible readings are called 1) the Lesson (from the Old Testament), 2) the Epistle, and 3) the Gospel.

Not all denominations use a system of pericopes. The liturgical churches, such as the Lutheran, the Episcopal, and the Roman Catholic, however, use them faithfully.

We of the Lutheran church are so familiar with the pericopes that we rarely ever think of them as special or important. Nor do we give much attention to the important place they have had in the development of our church.

Yet our little *Lectionary,* ignored by almost everybody except preachers searching for theme and text for the Sunday sermon, has served the church long and well.

Since the beginning of the Christian church the Scripture reading has been an essential part of the worship service, even as it had been in the synagogue. As the writings of the New Testament were recognized as canonical, they too were read as a part of the service. At first the custom was to continue the reading of a Bible book from Sunday to Sunday, until it was finished. Eventually the custom of using selected readings became the rule.

There were many lectionaries in early church days. The one that has come into common use in our church is the Homiliarium of Charlemagne, which was in use in Germany at the time of Martin Luther. Although Luther was not completely satisfied with this series he retained it, adding lessons for the previously unassigned last four Trinity Sundays.

It's true that the lectionary isn't perfect. Not all the great parables are used. Some lessons seem too long, and others too short. It is sometimes difficult to see how a particular Epistle might be related to the Gospel for the same day. But despite these and other difficulties, the lections have brought as many blessings to the church as any other single humanly arranged element in our rich inheritance. The good features far outweigh the weaknesses of our lesson series.

An example of a "good feature" is the fact that the pericopes provide a theme for each Sunday and festival of the church year. To discover this theme one needs only to read through the lessons for the day to find the subject common to all of them.

Each Sunday has a unity of thought that runs through the entire service. But there is also a larger unity. Just as an Epistle or a Gospel should be considered, not separately, but with the other propers for the day, so each Sunday should also be studied in its church year context rather than as a separate unit. The theme for any festival or Sunday is related to the themes for other Sundays. There is a particularly close relationship between Sundays that are neighbors, such as the Sunday past and the Sunday next. Each Sunday forms an important link in a carefully planned chain of doctrine. This chain of doctrine gives content to the church year.

The pericopes help the church in many ways. For one thing, they keep before Christians the great doctrines of Scripture. As you examine them you will discover that the appointed Scripture readings present an extremely well-balanced resumé of the doctrines of the church. The lessons for the festival half of the church year show how God has acted in history as Father, Son, and Holy Spirit, for the spiritual benefit of his people. This part of the church year begins on Advent Sunday and includes Christmas, Easter, and Pentecost, the three main festivals of the year.

The non-festival part of the church year, which embraces the Sundays after Trinity, takes up the Christian character and life. It is not a hodgepodge of passages chosen at random, but a carefully outlined presentation of the main facets of the Christian life.

Another contribution of the pericopes has been to foster the spirit of unity among the saints through the ages. Worshipers in the liturgical churches hear essentially the same lessons on Sunday morning despite the fact that their theologies may not

The Scripture lessons for the day are read each Sunday in church.

agree. They also confess the same creed and use parts of the ancient liturgy similarly.

Considering this sameness, it should not appear strange to us that the "new" ecumenical attitudes are being accepted by Lutherans despite historic Lutheran isolation from other communions. We may not have realized it, but many of our members have been saying for a long time that our differences may not be as great as some may have imagined.

In addition, the pericopes have given pastors great help by suggesting to them the thought of the early church as to the intended theme of each Sunday and festival of the church year, thus assuring a balanced doctrinal approach. And they have been of great value to laymen because the pericopes have presented a simple summary of the central saving truths of Scripture.

To summarize we may say that the church year pericopes present a systematic course of instruction in the main doctrines of the Christian faith. They keep us from wandering from the basic issues, and they keep calling our attention to the great texts of the Bible. If we did not have pericopes we would want to select some to bring these benefits to us.

How shall we use these great inherited treasures to the best advantage? Are there simple suggestions for their use that will bring modern Christians real spiritual help? Yes, some suggestions follow from the nature of the pericopes. And a reasonable expenditure of time and effort will bring many spiritual benefits.

1. Read the lessons. Reading the lessons sometime during the week, perhaps on Saturday evening, will help you and your family to prepare for the Sunday worship. And if you meditate on the lessons and try to find the theme for the coming worship service you will be even better prepared.

But—if you discuss these things in your family circle you will find that you can hardly wait until church begins so that you may receive this important truth in the worship setting, with the added inspiration that comes as you sing appropriate hymns and hear a sermon that unfolds some part of this truth or a related truth and helps you to apply it to your life.

Having done all this, and having experienced worship with your congregation, you will be eager to begin reading the lessons for the following Sunday to find its theme. It will be a fascinating experience for you to fit together the basic themes for the two Sundays.

Before you know it you will be keeping a family "worship notebo to help you recall the pattern of S days past. In it you may have y notes on the sermon, the Sunday b letin, and some notes of your stu on the pericope texts. As you k studying, your anticipation of coming worship will grow each we you will become much more attent in church, and you will come to preciate your worship heritage more than ever before.

2. Study the lessons. Perhaps y greatest help as you use the less will come in the area of Bible stu You need not stop with reading th important texts: it is also permiss to study them.

If you will get a study Bible use the references you find (usu in the margin or center column), can begin immediately to comp Scripture with Scripture and g new insight.

Add to your study Bible a concc ance and a Bible dictionary, and these tools diligently on the church year lessons, and you will light in the almost immediate c dends you will receive in deeper derstanding of the great Bible tr you study. And if you can manage share the searching and the find of Bible truth with your family will multiply the blessings to your and to them.

A real treat will come if you start or get into a Bible discus group that uses the pericopes a study basis. At least one such gr has already been formed in the A and it has enjoyed great success it continues as it has begun you sure to hear about it sooner or l for it is a subject worthy of its article.

Reading the lessons during the week helps the family prepare for Sunday.

3. Use the lessons for evangelism. he pericopes can be a real tool for ur personal work in evangelism. et yourself a *Lectionary,* and you ill soon discover how easy it is to e in this way. Do you need Bible ssages that stress the need for re- ntance? Then turn to the Lenten ason or to Advent. Or do you need lp as you explain certain aspects of e Christian life to a prospective ember? Then leaf through the Trin- y lessons and you will find ample aterial.

A deepening of faith, a strengthen- g of prayer life, and a new appre- ation of the meaning of church embership are sure to follow your w understanding of the Scripture d your new enjoyment of worship you really use the pericopes. You ill discover that not only these, but any more such blessings will be urs as you follow the mind of the urch through the church year.

There are excellent materials avail- le to help you to use the lessons of e church year with greater spiritual ccess than you have had previous- . A listing of some of these mate- ls is offered in a news story on ge 10, with other information per- nent for those who are interested. In addition, THE LUTHERAN STAND- D and the other periodicals of the urch will be emphasizing the urch year and its use from now til Pentecost. One regular refer- ce to the church year lessons will pear on page 31 of this and suc- eding issues of the STANDARD. In is short new feature the Epistle and spel references will be given with brief statement of the Sunday eme.

There has been some demand in e ALC for authorization of several re series of lections to be used in r churches. The Committee on orship and Church Music has con- lered such requests and has con- ded that enough series are avail- le in the *Service Book and Hymnal* d the new *Altar Service Book.* Per- ps a really exhaustive study of the terials we already have would ing us the variety we desire. If we e it wisely and well, our *Lectionary* n help to bring new depth and aning to our Christian life.

A pericope, it's true, is not an op- al instrument used on a submarine. t pericopes and periscopes are ilar in this: we can use both of m to see things more clearly.

LAND THAT I LOVE

By Karl A. Olsson

Slanting light falls on a bronze-golden, bronze-red tree fringe in eastern Indiana. The sky is tender and brooding. Near the horizon the blue is dimming behind a porcelain-white house. All is quiet, orderly, beautiful. Next year it will be 40 years since I came back to America, a round-eyed little boy, a citizen by right, an alien in fact.

From the first, people were nice. In the grade school they labored hard and long to flatten the Nordic diphthongs, to wash out the song-sing. They changed "s" into "z." You say "cowz," not "cows," "be-cause," not "becaus." "J" is "dj," not "y"; "ch" is "tsh," not "sh." It's "djam," not "yam"; "Tsharles," not "Sharles."

They were tolerant of my stupidity. One night the first grade teach-er came to the house. We children overheard the clear, pedantic voice trying to make sense to our parents. "The older children are bright enough and are catching on. But we are concerned about Charles. (They called me that then.) Charles doesn't seem to grasp."

TOTAL DEPRAVITY

They were concerned about my soul. The intellectual fog lifted, and in eighth grade I was even-Stephen, but I had gotten silly and vain. I was at the watershed where bad tendencies are uprooted or harden into character, where the soul hovers between the wantonness and cruelty of the delinquent and the tentativeness and teachableness of the child. One day I came into my home room balancing my stacked books and acting like the show-off I was. I crashed the books down on the desk top in a smug, carnal gesture.

But I had been observed. When the bell rang for lunch, Miss Gates beckoned me to her desk. She was rather pretty, but she hid her beauty under a mask of moral intensity. Her eyes burned in her pretty pink face; in her fury she was glorious. "Just *who* do you think you are?" she blazed. "You act as if you own the world. And you really don't, you know."

Deep inside me everything dissolved. She was right, of course. I knew she was right. I was a fool, and in her judgment of me I was inwardly on her side. For I knew that neither ire nor malice, but charity, burned in her. She wanted my salvation, and my salvation was in jeopardy. I found my way out to the cloak room in a burst of angry tears.

God be thanked for that fine, disciplined girl! God be thanked for all parents and teachers who prick the balloons of pride and callow-ness and reduce the soul to its measure. It is crucial even for 13-year-old boys not to think of themselves more highly than they ought to think.

TEMPORAL SALVATION

They were interested in my future. One other image disengages itself from the past. I was a freshman in college, and in the winter I ran out of funds. It was 1931-32, and there was no money. People had no money, banks had no money. One night, in shame and misery, I borrowed a few dollars for bus fare back home to Pittsburgh.

The second day after my inglorious return, when I was considering what kind of job I could get to blunt my sorrow, the telephone rang. It was a lady I did not know. She had already heard about me. Her club had a few dollars. Would $100 help? I polished my scuffed shoes, had mother press my only good trousers, and went over to see the lady. She made it painlessly brief. When I asked about the terms, she said there were none. All they asked was that I would do my best. I went out with a green slip worth $100.

PIOUS HOPE

I look back on all this with gratitude. I came with empty hands, and people were much nicer than they needed to be. They were eager to give the greenhorn a chance. I wonder if I am equally eager that America should mean the big chance for all of today's children.

WASHINGTON OBSERVER

by Lambert Brose

Some People Get Eight Votes

You and I may live in the same state. Maryland, let us say. And you and I are supposed to have equal voting rights. However, in the state of Maryland your vote may count eight times as much as mine—or vice versa—as far as representation in the Maryland senate is concerned.

This is the case, to a greater or lesser degree, in more than half the states in the Union. And it's one of the reasons some of our largest cities are now in a tragic mess.

Seventy years ago, two-thirds of the people in the U. S. lived in rural areas; only one-third in the cities. Today the situation is almost the exact opposite.

And yet, in more than half our country, the rural one-third has more representatives in the state legislatures—and consequently more votes—than does the urban two-thirds. As a result, the needs of the great majority living in the cities and suburbs are neglected.

Tennessee, for Example

Tennessee is a case in point. In that state 37% of the people, living in rural areas, elect 22 state senators. Whereas roughly two-thirds of the population, living in urban areas, can elect only 11.

In the state's lower house, the rural one-third is represented by 63 legislators; the urban two-thirds by 36.

It's been figured out that the vote of Mr. Smith, living in rural Moore county, is worth 19 times as much as the vote of Mr. Schultz, living in urban Shelby county (which includes the city of Memphis).

And this appalling situation holds true – in varying degrees – in states stretching all the way from California to Connecticut.

Consequently many big cities are really suffering. They are unable to get enough money from rural-dominated state legislatures to make some of the radical improvements necessary if they, the cities, are to function efficiently.

City Traffic

Take city traffic, for example.

We've built magnificent turnpikes across vast stretches of comparatively empty countryside – so that people can get from city to city faster. And we've constructed some excellent freeways to take people over and past the cities.

But once you get off these arteries, and the cars and busses and trucks are funnelled into downtown streets, traffic in some of our largest metropolitan areas often comes to a standstill.

Or take air pollution. Health authorities tell us it's an ever-increasing menace to the hearts and lungs of all who live in densely populated areas.

Or slums. Sometimes we wonder if legislators representing rural constituencies have ever walked down the back streets of a real big city slum, with their intellectual eyes open; have ever seen how and where much of the nation's juvenile delinquency—and crime—are born.

Dr. James B. Conant, president emeritus of Harvard, points out that in some slum areas today more than half the youths between the ages of 16 and 21 are neither going to school nor working. They're not working because they're untrained for jobs or can't find them. Dr. Conant says that this is "social dynamite." It's building up to an explosion point, he warns.

In his recent book, *Slums and Suburbs,* he predicts, "Unless more money is poured into slum-area schools and unless more jobs are available to young people, large cities face possibilities of disaster."

States Rights

The irony of it all is that many representatives from rural areas are vociferous proponents of state's rights. Yet, they often refuse to vote urban communities a proportionate per capita share of the state's tax receipts. And thus they help drive the ci into the arms of Washington—for f eral aid.

Realistically, of course, the bla should not be placed upon the le lators from rural areas. No ma how sympathetic a representa from a farm district may be pers ally—and most of them are—tow the problems of the cities, he been elected to look after the ne of his own constituents first. At le that's the way the majority of people in his district look at it. if he doesn't deliver the goods, th probably vote for someone else w the next election rolls around.

Supreme Court Action?

This frustrating situation is r before the highest tribunal in land. The U. S. Supreme Court agreed to hear, during its pres session, the complaint of a group residents of Nashville, Tenn. Nashville citizens charge that Tennessee legislature has ignored constitutional requirement calling reapportionment every 10 years. requirement was written into state constitution in 1901. But legislature—dominated two to one rural representatives—hasn't made single reapportionment in 60 ye

The outlook? In a case in 19 the Court agreed that someth should be done; but it stated, in words of Justice Felix Frankfur that the "court ought not to en this political thicket."

However, as the *St. Louis Post patch* pointed out recently, the co get into "political thickets" when they "undertake to protect an i vidual's constitutional rights f encroachment by legislative and ecutive bodies."

The paper specifically cites a in Alabama. A state law had ge mandered the city limits of Tu gee in order to deprive Negroes voting rights in the city. The U Supreme Court struck down that

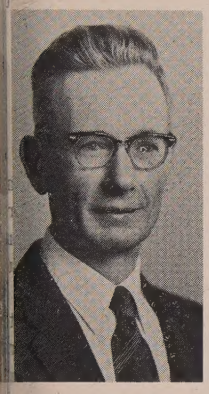
"Why," asks the *Post Dispatch* torially, "cannot the Court strike the absence of Tennessee laws ing voters equal representation in legislature?"

There are many here in Wash ton who feel that the high court year may reverse itself and e that "political thicket."

If it does, it could be one of most far-reaching decisions in the tory of our republic.

Editor Schramm Reports from New Delhi on Russian Church, First Day of Assembly

Editor's note: The World Council of Churches (WCC) accepted the Russian Orthodox Church and 22 other church bodies into membership on Monday, Nov. 20, as one of the significant actions of its meeting in New Delhi, India. In his report from New Delhi Dr. Edward W. Schramm, editor of THE LUTHERAN STANDARD, gives background information on the acceptance of the Russian church and the first day of the assembly.)



Edward W. Schramm

The matter of admitting the Russian Orthodox Church into the membership of the WCC was the subject of greatest interest at a press conference held here this morning (Nov. 3) on the day prior to the opening of the Third Assembly of the World Council of Churches.

The Russian Orthodox Church is one of 23 churches whose applications for membership will be voted upon on Monday morning. The Central Committee of the WCC has recommended the admission of all 23 churches. Each of the present 175 member churches is entitled to one vote on the matter of admitting new churches. At this writing about 150 of the member churches have official delegates present at New Delhi. A majority of two-thirds of the votes cast is necessary for admission.

One of the questions asked about the application of the Russian Orthodox Church had to do with the number of delegates to which this church would be entitled if it is received into membership. The WCC officials used the membership statistics submitted by the Russian Orthodox Church and limited the number of observers at 16. These will be seated as delegates, if, as expected, the vote on the application for membership is approved.

Mr. Charles Parlin, of New York, vice-chairman of the WCC's Press and Broadcasting Committee, told the press that the Russian Orthodox Church had reported the following statistics: 20,000 parishes; 40 monasteries; 73 arch priests; and 30,000 priests. It is very difficult to arrive at the number of members in the Russian Orthodox Church since it keeps no membership records. Estimates vary from 30 million, which Mr. Parlin considers quite conservative, to 60% of the total population of Russia.

Communism Question Raised

The reporters for the secular and religious press also raised questions about the relationship between the Russian Orthodox Church and the Communist government of Russia. The officers of the Press and Broadcasting Committee said that this question was given much study and discussion by the Central Committee of the WCC. Mr. Parlin was a member of the U.S. delegation that went to Russia several years ago to study and discuss the relationships of church and state and relationships of churches to each other.

"We have studied this matter to the best of our ability," Mr. Parlin told the press, "and the Central Committee has recommended, without a dissenting vote, that the Russian Orthodox Church be admitted as a member."

Bishop Lakdasa de Mel of Ceylon, a bishop of the Church of India, Pakistan, Burma, and Ceylon, chairman of the Press and Broadcasting Committee, said that the Russian Orthodox Church is being recommended for membership because its members are devout Christians who have given a definite Christian witness.

Pentecostals Also Applied

During the press conference attention was called to the application for membership of two Pentecostal churches in Chile, which are part of the holiness movement. One of the members of the Press and Broadcasting Committee of the WCC said that in a sense these applications are more surprising than that of the Russian Orthodox Church and that their applications represented "the opposite end of the spectrum."

Hitherto none of the churches in the holiness movement have been members of either the NCC or the WCC and are not ordinarily members of national Christian councils. The application of these two Pentecostal churches may well lead to applications from churches related to them in the United States, namely, the Church of the Nazarenes, the Church of God, the Assemblies of God, and the Pentecostal churches in the U.S.—with a total membership of 5 or 6 million.

Meaning of Asia Locale Stressed on Opening Day

In the sermon at the opening service, held in a specially constructed tent or "shamiana," the Rev. U. Ba Hmyin of Rangoon, Burma, secretary of the Burma Baptist Churches' Union, called on the Christian Church to "make a radical break from purely Western ways of thought," and "to do in Asia what first century Christians did in the Greek world."

"One of the urgent tasks for the Church today," said the Rev. Ba Hmyin, "is to formulate a theology which will speak clearly to the people of the whole world. In addition to the Occidental theology based on Hellenic thought and structure, we also need the contribution of Oriental modes of apprehension, based on primitive Christianity of Hebraic origin."

The opening service was preceded by a colorful procession of approximately 1,000 official participants in the Assembly. They were grouped by countries of origin, except for participants in the service, who closed the procession. (E.W.S.)

LWF Starts Referral Service

An international referral service by which Lutherans hope to keep track of their church members when they migrate overseas and put them in touch with local congregations and pastors has been established under the direction of the Rev. Eugene Ries. The center of the global operation is the Lutheran World Federation headquarters in Geneva, Switzerland.

"Without an effective international

The Rev. Wayne Daubenspeck, service pastor of the Lutheran Service Commission, stands by the sign that announces the building of a Lutheran Service Center at Seoul, Korea. In the background are the retaining walls necessary for erosion control.

church referral service," he said, "an unfortunately large number will not be brought promptly back into contact with a Lutheran church when they resettle."

Mr. Ries is a clergyman of the ULCA. He has served in LWF's refugee operation since 1949.

New Book Shows Taiwan Work

A 150-page book edited by an ALC missionary marks the commemoration of 10 years of Lutheran mission activity in Taiwan. The book, entitled *Ten Years in Taiwan—The Lutheran Story,* was issued in November. The editor is Miss Clara J. Jones, director of the Lutheran Student Center in Taipei, and a teacher of speech and debate at the National Taiwan University. She served as an ELC missionary on the Chinese mainland for nearly eight years, and came to Taiwan in 1952.

The book consists of articles by missionaries relating the beginning, development, and achievements of Lutheran work over the past decade.

The ALC has 19 representatives in Taiwan.

Social Responsibility to Be Subject of Stockholm Meeting

Plans have been laid for the largest of about 10 specialized international Lutheran conferences to be held in northern Europe in the summer of 1963 in connection with the Lutheran World Federation's Helsinki Assembly.

At a meeting in Copenhagen, Denmark, in early November, the LWF Commission on Inner Missions, of which Dr. Carl Reuss, ALC research and social action executive, is a member, worked out details for the Second Lutheran World Conference on Social Responsibility. The conference is expected to bring together some 400 participants at Stockholm on July 25-29, 1963.

The Stockholm conference participants will discuss present-day social issues and needs faced by the church and its members.

NATIONAL

Welfare Studies to Begin

Two new projects to help bring a greater degree of coordination to Lutheran social welfare activity in America have been announced by Dr. Henry J. Whiting, executive secretary of the National Lutheran Council's Division of Welfare.

He said the first of several planned area studies—detailed statewide surveys of all existing welfare services—will be launched in the near future. An attempt will be made to determine the strengths and weaknesses of Lutheran services as a part of the to welfare effort.

Each study will be followed recommended ways Lutheran hea and welfare agencies can be m effective.

The second new project be started by the division, Dr. Whiti said, is the compilation of a mas file roster of Lutheran social welf personnel.

He said such a roster, at pres non-existent, can be of much value a "central information service" welfare workers, health and welf agencies and institutions, and nati al social welfare boards of NLC p ticipating bodies.

He pointed out that it is not tended to establish a "placem agency," but to provide more ac rate knowledge of trained person throughout the country.

Both of the new projects are pected to push forward the conti ing effort to provide better coordi tion among the 486 different Luth an health and welfare agencies in United States, Dr. Whiting said.

Nygren Speaks on Law

"The state is not the highest thority in the domain of law," reti Lutheran Bishop Anders Nygren Lund, Sweden, told students of New York University School of L

"Its acts," he said, "are placed der a higher judgment. Man is the measure of all things; his wil not the highest law. There is a div will over him, a divine rule of just under which he is placed and wh finds expression precisely in the lations in which he is placed."

Speaking on Nov. 1 at the N York University Law Center, the ternationally known Lutheran th logian delivered the Fifth Ann Ashley Lecture on Law and Th ogy.

The bishop stated that the ab donment of religious faith is larg responsible for the growth of the talitarian state. He said that Christian Church makes a great c tribution to the preservation of by opposing injustice and assert its faith in the living will of God.

The 71-year-old retired bisho in the U.S. as a research scholar the Evanston Institute for Ecum ical Studies, Evanston, Ill., unde grant from the Danforth Foundat

News Worthies

By Lewis Holm

It is reported that **Dag Hammerjold** had the devotional book by homas a Kempis, *The Imitation of hrist,* in his briefcase when his plane ll in Africa. Prof. Sture Linner read om a chapter of this book at the rvice in Leopoldville, before Hamerskjold's body was taken to Swe-n. Prof. Linner read: "If you could ly experience a spark of the burn-g love of Jesus, then you would ver worry about whether you will osper or be hurt. On the contrary, u will rejoice in every insult, for e love of Jesus makes one renounce eself."

Dr. G. Elson Ruff, editor of *The utheran,* news magazine of the LCA, has proposed "that we begin mediately the great American TV ike."

"Turn the thing off and leave it until the networks can come up ith a new plan," he urged in the ov. 8 issue of the magazine.

"The only way to rescue TV," he clared, "is to take it away from vertisers and give it to the authors."

"TV," said Dr. Ruff, "is at least % a device of business men to push e sale of cereals, detergents, cathtics. It's seldom on TV that you eet authors who are giving you a de range of their real thoughts and epest experience. They are coopering in a deceptive racket."

The same things might be said out American magazines or radio, t there is good as well as bad in all these media. Sorry, sir, we can't ut off our TV this week—we can't ss *Huckleberry Hound.*

When more than 800 members of congregation come to church on turday it's news. But that's what ppened a few weeks ago at First nglish Church, Oshkosh, Wis. (Pas-rs E. A. Koch and Robert H. Her-r). The meetings were held at 10, and 7:30 as a part of the congretion's stewardship thrust. The hour-ng sessions were devoted to presenions by the local stewardship comttee and by **Dr. George S. Schultz,** ecutive secretary of the ALC Board Trustees. During the balance of e hour the members received and gned their pledge cards for next year. A novel and successful approach.

► *Question 7,* award-winning film depicting life under the Reds in Soviet East Germany, has had record-breaking attendance in seven West Germany cities. It is not faring as well in America, where response to it has been apathetic in some places, good in others. Some American congregations have promoted it: in others it has not been announced when it opened in neighborhood theaters.

► A special edition of the *Sonntagsblatt,* tabloid edited by **Dr. Hanns Lilje,** speaks eloquently about the split German church. It quotes the following dialogue from a play often produced for the "Young Pioneers," the Communist youth organization.

"An adult asks a little girl, 'What do you do on Sundays?'

'I go to church in the morning,' answers the child.

'You go to church?' is the response.

'My grandma also goes.'

'Your grandma should go to church.'

'My mother comes too,' the child says.

'Your mother can go to church. But you?' "

The child is then reminded of what she was taught in school. Whoever is a good "Pioneer" doesn't go to church anymore. . . .

► **Dr. John M. Jensen** reports that a London firm that rents out wedding dresses recently offered a $500 reward for a new wedding march. This was considered a truly public spirited gesture. He adds, "Perhaps some public spirited individual in the ALC will offer a $1000 reward for two songs to replace "Because" and "I Love You Truly."

► **President James McCord** of Princeton Seminary suggests that we drop the phrase "priesthood of all believers," and substitute the more meaningful "deaconhood of all believers," for we are all involved in *diakonia,* service to our Servant Lord.

Deaconhood, which comes from *diakonia,* is a good word. But how are we going to convince many people that it doesn't mean taking up the offering and taking turns ushering?

"Rugged Cross" Wins Poll

"The Old Rugged Cross" won first place in the National Newspapers Hymn Poll by being voted the favorite of 10,482 persons out of some 61,000 readers taking part in the survey.

A close second was "How Great Thou Art," which received 8,449 votes. Other runners-up were "What a Friend We Have in Jesus," "In the Garden," "Amazing Grace," and "Rock of Ages."

The poll was co-sponsored by *Christian Herald,* nondenominational Protestant monthly, and newspaper editors in 48 states. It was directed by Bill McVey, gospel singer.

Help Draftees: Midboe

Home congregations have been urged to give draftees "some down-to-earth counseling on what this struggle is all about."

The Rev. Engebret O. Midboe, executive secretary of the NLC's Bureau of Service to Military Personnel, warned that the buildup of U.S. military forces may continue and accelerate. Writing in the November issue of the *National Lutheran,* monthly publication of the NLC, Mr. Midboe stressed that "while the church cannot identify itself with any form of human government, the church must teach her people what the Christian faith has to say about the current atheistic Communistic aggression."

Noting reports from training centers that "even some of the boys who attend church with some degree of regularity back home do not possess an aggressive faith which is ready to 'stand and be counted' when they are absorbed in barracks life," Mr. Midboe asked: "What is wrong with our youth training program? Would a young Communist have defected from his shoddy gospel so soon? What can be done to challenge our youth to more dedicated Christian discipleship?"

By the time a young member of a congregation is drafted, Mr. Midboe said, "a vital personal relationship must exist with the congregation in so dramatic a way that the young man who leaves home will sense a common responsibility for his actions, his church attendance and his witness, with people back home who really care."

THE ALC

Family Activity Accented In New Church Year

The accent will be on family activity in the new church year, in the program directed by Mr. Harold Belgum, director of family life education of the ALC.

Among materials available are two booklets, *Festival Singing in the Family,* a collection of hymns suggested for use in family devotions; and *Festival Reading in the Family,* which features the Epistles and Gospels for the festival half of the church year.

Other materials include a packet of festival symbols, in four colors; a Christian Family Calendar that follows the church year themes, and folders that give suggestions for family observances of Advent and Holy Week.

The two booklets, priced at five cents each, and *Festival Symbols,* at 25 cents, may be ordered from the church publishing house.

Additional suggestions for following the church year may be found in the article that begins on page 3 of this issue of THE LUTHERAN STANDARD.

Retirement Center to Be Built in Hawaii

Members of several Hawaiian congregations will build a modern new retirement center on Waikiki Beach, officials of two divisions of the ALC have announced.

Construction of a ten-story, high-rise center will start immediately on a site earlier earmarked for a hotel, said the Rev. Paul Boe, director of the Division of Charities, and Dr. Philip S. Dybvig, director of the Division of American Missions.

A sanctuary for the congregation of Prince of Peace Church will be built atop the retirement center, said Dr. Dybvig.

Decision to approve the project was made in mid-November after the Rev. John Mason of Minneapolis, Charities' assistant director of services for aging, returned from a survey of retirement home needs in Hawaii.

The Rev. Norman Hammer is pastor of the Prince of Peace Church.

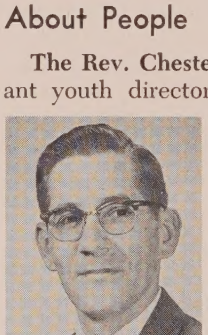
The Division of American Missions had earlier proposed construction of a 10-story hotel on the site, with a rooftop church. However, the ALC's Church Council vetoed the project in October, largely on the grounds that church funds would be used in a commercial venture.

As in other ALC retirement homes, a policy of "open" admission without prejudice to race, creed, or color will be followed, Mr. Boe said.

The choir of First Church, Galveston, Tex. (Pastor Vernon F. Rabel), appeared recen on a 30-minute telecast over KHOU-TV, channel 11, Houston. This was the first appearan of a Galveston church choir in this series. A history of the congregation was re

About People

The Rev. Chester M. Patten, assistant youth director of the ALC, has accepted a call to serve the Ascension Church at Eau Gallie, Fla. In this parish he will be serving people involved in the space exploration projects at Cape Canaveral. Mr. Patten was youth director of the former ALC prior to the merger. He will begin his new work Jan. 1.



Chester Patten

The Rev. Hoover T. Grimsby, pastor of Ascension Church, Milwaukee, Wis., has received the Milwaukee Newspaper Guild "Modern Spirit Award" for 1961. It was given especially in recognition of "his efforts in the crime prevention field and in the struggle to keep smut off metropolitan shelves."

Charles H. Troutman, general director of the Inter-Varsity Christian Fellowship, will sponsor an intern tional student missionary conventi on the campus of the University Illinois, Urbana, Dec. 27-31. M Troutman has an ALC backgrou having been confirmed in St. Mar Church, Butler, Pa.

Sister Lydia Becker, Grace Luth an Hospital, San Antonio, Tex., w honored by a tea on the 25th an versary of her consecration as a de coness. She is evening supervisor nurses at the hospital, an assignme she has held for about a year.

Dr. Paul C. Empie, executive rector of the National Luther Council, has been re-elected a vi president of the American Immig tion and Citizenship Conference, organization spearheading efforts revise U.S. immigration laws.

Dr. Empie, speaking recently b fore the Jewish Community Relatic Council of Greater Philadelph pointed out that the NLC "has call forthrightly for abolishment" of t national origins quota system.

Dr. Dorothy Haas, ALCW direct left Sept. 20 for a three-month to of ALC mission fields.

She planned to be in New Guin when the Christmas Cheer gifts a rived, and to observe what such gi mean to the natives.

From New Guinea she traveled New Delhi, India, to attend t World Council of Churches Asse bly. She was then to visit Burm Hong Kong, Taiwan, and Japan.

(More news on page

Beautiful Upon the Mountains

By Edward W. Schramm

THERE is desert country in Arizona—lots of it. But there are also mountains—many of them. In fact, the entire state is mountainous, and more than two-thirds of the total area has an elevation of 3,000 feet or more.

Upon the mountains of Arizona as well as upon those in which Albuquerque, N.M., nestles, have trod the feet of American Lutheran Church missionaries, bringing good tidings, publishing peace, and establishing congregations.

Traveling on a tour of these churches from east to west one begins in Albuquerque on the Rio Grande river in north central New Mexico. The city is 5,314 feet above sea level and immediately to the east of it rise the scenic, storied Sandia Mountains. Founded in 1706 as a Spanish villa and still preserving the historic "Old Town," Albuquerque is today a thriving, growing, modern city. Its population increased from about 120,000 in 1950 to almost 200,000 in 1960. When World War I began, the population was less than 40,000 people, most of whom were retired or were living in Albuquerque for health reasons. That situation has changed so drastically that Lloyd's of London has predicted that by 1970 Albuquerque will be one of the six largest cities in the United States.

In 1955 Pastor Charles Schmitz, in capacity as Intermountain Mission director, did preliminary work in Albuquerque, prior to the coming of Pastor Garland E. Gotoski and the organization of Faith Church late in 1956. The present pastor is the Rev. Elmer E. Christiansen. The baptized membership of the church is 594. Among the active members are several Latin American families and one colored family. The colored man and his wife serve as a teacher and an assistant teacher in the Sunday school.

For the past year or so the main emphasis at Faith Church has been on "internal" evangelism—the spiritual life and growth of the members themselves. It was the consensus of the lay leaders of the congregation that this was the primary need.

Proceeding from Albuquerque westward into Arizona one finds the first ALC church at Willcox. This town (population 2,500) is not far west of the New Mexico-Arizona border and is on the highway that goes on to Tucson, Yuma, and San Diego.

The work at Willcox, begun by Pastor Eric Hoefer early in 1957, has not progressed as rapidly as had been hoped, due in large measure to the fact that the town has not been growing as it was expected it would after two big lettuce syndicates moved into the area.

The mountain valley around Willcox was once the hunting grounds of the Cochise Indians and the scene of wagon train slaughters. Now this farming and ranching community is free from Indian troubles but is caught in the mesh of some of America's current agricultural problems. With few exceptions, all the members of the congregation are farmers. Farms in the area are large. Water for irrigation is secured from drilled deep wells. The main crops are lettuce and maize.

Trinity Church at Willcox is being served at present by Pastor E. W. L. Lehne.

In the desert southwest of Willcox and just north of the Mexican border is the sizable town of Sierra Vista where our Sierra Lutheran Church is located. Sierra Vista is adjacent to Fort Huachuca, a U.S. electronic proving ground. This new, mushrooming community is literally springing up out of the desert. The community served by Sierra Church includes Fry and Huachuca City. Fort Huachuca is the sole "industry" that supports a population of over 20,000, counting the families both on and off the base.

The population is extremely transient. A survey of the members of the high school graduating class showed that they had attended an average of nine different schools in 12 years. Comments the Rev. Louis E. Fabrizius, the local pastor: "This pretty well describes our present population. In our church we have from 5% to 30% turnover every Sunday."

It is easily possible for this congregation, despite its best efforts, to lose

more members during a year than it gains. A comment made by the pastor should be noted in this connection. Here it is: "In 1960 I did not receive word from a single pastor, notifying me that families (military) have moved here. Through the National Lutheran Council Transfer Department I received two or possibly three. One family had already moved a year earlier to California, and another in Bisbee had joined the Episcopal Church six years earlier."

Eighty-five miles northwest of Sierra Vista—if one takes the mountain pass shortcut—or 105 miles if one takes the longer and better way, is Tucson, an ancient city of human habitation that in very recent years has become a desert metropolis. In fact, in the decade from 1950 to 1960 Tucson had the second highest percentage of growth of any city in the U.S. that has over 50,000 population. Its population grew from 54,000 to 250,000. It is of interest to ALC members to know that Anaheim, Calif., ranked first in percentage of growth among such cities, and Phoenix, third; and that in all three of these top-growing cities there are ALC churches.

Until 14 years ago there was only one Lutheran church in Tucson. Earlier this year, when I was in Tucson, there were 12 Lutheran churches of all synods, three of them ALC churches. And I was told that the Missouri Synod planned to organize two more congregations this year and that the ALC hoped to organize a congregation either late this year or early next year. The three ALC congregations are American, served by Pastor Arthur M. Olson and located in the heart of downtown Tucson; Bethany on the south side; and Calvary on the east side. Pastor Olson was away on a preaching mission when I got to Tucson.

Bethany Church maintains a Christian kindergarten and 7-grade day school in which there are about 60 pupils and two teachers. This is another of the congregations in which Pastor Hoefer did the preliminary work.

The present pastor, the Rev. Zigmond George, told me that the day school is a source of prospective members and that a definite connection can be traced between some of the present members and the school. From 40% to 50% of the pupils enrolled in the school are from the homes of non-members. The congregation operates a school bus, which is a self-supporting service.

Pastor George described Bethany Church as located "in the middle of the desert." Almost none of the members lives close to the church. When the congregation was established a decade ago the population was expected to move that way. Then economic disaster struck and people settled in the northern and the eastern parts of the city rather than in the southern part. Currently there is some house building in the area.

Calvary, the youngest ALC church in Tucson, is located in a rapidly growing area and is itself enjoying a rapid growth. At this writing a total of 121 members had been received thus far this year, bringing the baptized membership up to 838.

Calvary Church is only about a mile from the main gate to a huge military installation—the Davis-Montham Strategic Air Command Base, where about 4,000 military men (not counting civilian employees) are based, most of whom have their families with them. The membership the congregation includes a go many military personnel. There a from 50 to 75 military people, cou ing dependents, in church at eve service and the same number Sunday school.

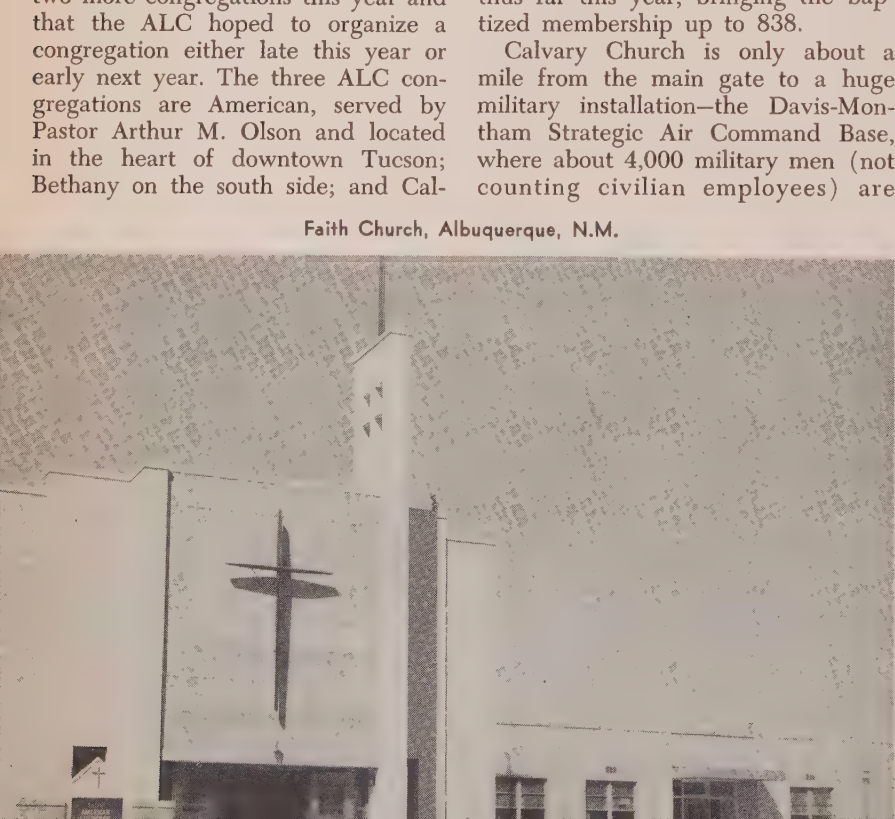
An interesting feature of Calva Church is its Rock and Roll Clu composed of from 25 to 35 ladi mostly widows, who are from 60 87 years of age. This group mee every Thursday afternoon and se for the Rock Point Lutheran Missi among the Navajo Indians in nort ern Arizona. When they first orga ized they met in homes, sat in roc ing chairs, and rolled bandages f the Lutheran hospital on the Nava reservation. Hence the name Ro and Roll Club.

An average of from five to t couples in the congregation serve Ambassadors for Christ. Each coup tries to call at 25 to 50 homes on o night each month, ringing door be and making a religious canvass. this way the entire territory serv by the congregation is covered eve five to seven years. Philip Dormire, Lutheran from Lansing, Mich., w won for membership in the congr gation in this way. He is now cha man of the Ambassadors for Chr and president of the congregati The Rev. Trygve Skarsten has be the pastor for the past three years.

A tour of the ALC churches in A zona takes one from Tucson to Pho nix, some 130 miles to the northwe Of the 12 ALC churches in great Phoenix I wrote in the last iss under the title, "Blossoms in the De ert." What are now left are two AL congregations that are located in d tinctively mountainous sections of A zona—one of them in Prescott, nor of Phoenix; and the other at Sho Low, in east central Arizona, almo due north of Willcox.

To travel from Phoenix 100 mil north to Prescott is an interesting e perience. The elevation of Phoenix 1,100 feet; that of Prescott, 5,2 feet—exactly one mile. One can lea 100° temperature in Phoenix and fi it vastly cooler in Prescott after a tw hour drive. Indeed, mountain-fring Prescott, with its favorable clima and its proximity to the largest po derosa pine forest in the U.S., boa of being both "the most famous heal resort in the country" and one of t most beautiful cities in the count

Faith Church, Albuquerque, N.M.



But despite these natural advantages there has been no great influx Lutherans to Prescott. The Rev. ymond Kronberger, pastor of Amern Ev. Lutheran Church at Prestt since March 1957, told me that bst of the growth of the congregan has come the "hard way," name- by adult confirmation. At the time was with him he was instructing an ult class of 16 members, four of hom had been Roman Catholics. e work at Prescott was begun by stor Schmitz in 1948.

One of the really interesting facts out the majority of the ALC conegations in Arizona is that there is prohibition in their constitutions ainst any money-making projects. stor Kronberger rejoices over this t and testifies that the stewardship the congregation is much better cause no money-making schemes e used as crutches for the church's ancing.

"A goodly number of the men in is congregation are thoroughly sold tithing," Pastor Kronberger told e, "and they voluntarily agree to ll' others on the idea by pointing t the blessings that have come to eir own lives as a result of it."

A drive of an hour or so along a untain road that hair-pins its way rough the Prescott National Forest ings one to a 20-acre tract of land at is to become the Bible camp of e National Lutheran Council urches in Arizona, organized as the izona Bible Camp Association. This sociation is getting a patent on the d, which includes an abandoned ne. As one climbs up the mountain ad to the site of this camp he noes first the blue spruce trees and en, from about the 8,000 foot level up, the white aspens mingled with e spruce—a beautiful sight, indeed!

ne of the very youngest ALC mis- ns in Arizona is at Show Low, an eresting little town of some 2,000 pulation in charming mountainous

Pastor Trygve Skarsten (far left) and District President Gaylerd Falde are shown with members of Calvary Church, Tucson, on the day their education unit was dedicated.

country not so many miles from a large Apache Indian reservation.

Grace Church at Show Low was organized on April 11, 1961, just a day before Christ the King Church was organized in Paradise Valley, Phoenix.

When I traveled from Phoenix to Show Low to visit hospitable Pastor Adolph H. Kohler and his family I took with me blueprints from Phoenix for the first unit of their church. The Kohlers got to Show Low in February of this year. He was called to the field after Pastor Schmitz and Dr. Walter Hellman, formerly president of the California District of the old ALC, decided to establish a mission there. These two men had visited the field to confer with a small group of Lutherans who appealed to the ALC to serve them. At the time the congregation was organized there were 18 confirmed members.

The group met at first in the public library. Then very satisfactory arrangements were made to hold services on Sunday morning in the Seventh Day Adventist Church. The congregation has acquired a fine building site of about two acres. One acre the congregation purchased, and the other acre was donated by the owner of the land, Ted Hanson, a member of the mission.

The elevation of Show Low is 6,300 feet, and the area of which it is the hub is a popular summer resort for people who want to get away from the hot weather down in the Valley of the Sun. During June, July, and August there is an average high temperature of 83° and an average low of 53°. Says Pastor Kohler: "We should have an opportunity to serve many people who come here during the summer. When school is out many families move into this area and stay all summer."

Show Low draws people and trade from surrounding settlements—Pine Top, Snowflake, Lakeside, etc. A large pulp plant, to cost $32,500,000, is being installed near Snowflake. This is bringing new families into the area, both for the construction work and for work in the plant after it is in operation.

"Let the desert and its cities lift up their voice,
the villages that Kedar inhabits;
let the inhabitants of Sela sing for joy,
let them shout from the top of the mountains" (Isaiah 42:11).

Beautiful the blossoms in the desert! Let the desert cities lift up their voice with gratitude! And beautiful the feet of the gospeller upon the mountains! Let those who hear this Gospel shout from the top of the mountains—in Palestine, in Arizona, and to the uttermost parts of the earth!

Trinity Church, Willcox, Ariz.

A CHURCH IS KNOW

Popular demand or spiritual needs: Which should determine what a church publishing house sells?

Tell me what kind of books a man buys, and I can tell you quite a bit about him—what his interests are, maybe even how old he is and to what political party he belongs. And if he never buys a book at all, that also tells something about him. In a sense the publishing industry serves as a barometer of what people are like.

Of course, it was not for the purpose of having a barometer that the church decided to have a publishing house. When the ALC was formed a year ago, its constitution provided for six major divisions of work. One of these was the Division of Publication.

Among the duties assigned to this division were these:

". . . to bring the Gospel to as many people as possible through the ministry of the printed word.

"Provide and distribute materials necessary to assist congregations, pastors, and others in their worship and work.

"Make available such literature, art, and music as will enrich the life of the church spiritually and culturally.

"Publish material regarding the theology, life, work, history, and organization of the Church."

To accomplish this task the Division of Publication operates a publishing house, Augsburg Publishing House. Augsburg is an integral part of the church just as are the colleges, seminaries, the Divisions of World and American Missions and the other divisions, a fact often not understood or appreciated by many people.

Whereas the other divisions of the church depend on the ALC benevolence treasury for the funds with which to carry on their work, the Division of Publication does not receive any money from the church's budget. It is dependent entirely upon sale of products sold through the publishing house and its five branches, and two affiliates.

What If They Don't Buy?

In other words, if the people don't buy what Augsburg Publishing House produces, it goes out of business. This economic fact confronts the Division of Publication with a dilemma. Should the buyer determine what the publishing house publishes and sells or should the church's Division of Publication determine what the buyer should buy?

Suppose that in its task to "make available such literature, art, and music as will enrich the life of the church spiritually and culturally" it discovers that the people are not interested in literature, art, and music that enriches their lives. What does the publishing house do then?

Or suppose that in the fulfilment of its assignment to "publish material regarding the theology, life, work, history, and organization of the church" it discovers that the church is not interested in such material.

These possibilities indicate the need for a close interdependence among the various divisions of the church. Obviously if the departments of Parish Education and College Education do not educate the people to an understanding of what good literature, art, and music are and that they will enrich their lives, the people won't rush to the church's book store wanting to buy them. If the Divisions of World and American Missions aren't successful in stimulating interest in missions, there will be no demand for books on missions. On the other hand the Divisions of American and World Missions can expect the Division of Publication to provide literature that will create and stimulate an interest in missions.

To what extent has the Division of Publication been successful in fulfi ing its mission? Dollars by no mea tell the whole story, but they do t part of the story.

Augsburg Publishing House is t fourth largest denominational publi ing house in the country, althou the ALC is generally ranked 10th size among Protestant denominatio In its first year of operation Augsbu will probably gross between 6 and million dollars.

This year its printing plants Minneapolis, Minn., Columbus, Oh and Blair, Neb., will produce m than one piece of printing for ev person in the United States, a volu exceeding 200 million pieces.

A sizeable portion of this volu is accounted for by the nearly 2,00 000 attractive Augsburg bulletins d tributed every week by churches various denominations, and the we ly, bi-weekly, monthly, and quarte periodicals that have a total circu tion of more than 1,000,000.

In addition to publishing books its own, Augsburg through its re outlets and mail order business a supplies the church with books fr other publishing houses. Other su plies available from Augsburg inclu

Y ITS BOOKS

By Howard Sandum

Accounting Methods For The Small Church
According to the Scriptures...
by Theodore S. Liefeld
NEW TESTAMENT VIEWS OF THE PASSION
Christmas
PEOPLE AND THE ROMISE
the story of my church
JUNIOR PUPIL'S BOOK
A Mighty Fortress is Our God

variety of things such as church hool literature; equipment for class- oms; Christmas, Easter, birthday, id a variety of other cards; all kinds teaching aids, including films and mstrips; altar paraments, commun- n ware, choir and clergy vestments; l kinds of music; church furniture— short, virtually everything that a cal church and Sunday school might ed to operate its program.

Right now Augsburg offers about ,000 different items.

Least Profitable May Be Most Important

The production and sale of all of ese items may be equally important, t not all of them are in equal de- nd. Because some of them are in eat demand, their sale naturally ings in normal profits. These profits lp to make possible the production other items that are equally impor- t and equally necessary, but which cause of the small demand must be d at a loss.

For instance, during this last year, ugsburg reprinted *The Doctrinal eology of The Evangelical Luther- Church,* which was first published in 1875 but which had been out of print for a number of years. It's a big book—692 pages—and it will be of interest to comparatively few people. In fact, the reprint had a press run of only 1,500. Fortunately modern typographical technology made it possible to photograph the pages from an old copy, so that none of the type for the 692 pages had to be reset. Even at that the publishing house will probably lose money on the project. But part of its task is to provide historical and theological material.

Other recent Augsburg publications that make a noteworthy contribution to theological literature are *The Papal Council and the Gospel,* edited by the Danish theologian H. E. Skydsgaard, which deals with the coming Second Vatican Council from the Protestant viewpoint. As one of its Theological Monograph Series, Augsburg has just published *Kerygma or Gospel Tradition—Which Came First?* by Robert A. Bartels.

Many other books are of a more popular nature. Every year one or more Lenten books are published, intended for use by laymen. The 1962 Lenten book, *According to the Scriptures,* by T. S. Liefeld of the Evangelical Lutheran Theological Seminary, Columbus, Ohio, takes the reader on a pilgrimage leading to the resurrection and encourages him to look beyond prevailing stereotpyes.

One to One, by Erling N. Rolfsrud, tells of communicating the Gospel to deaf and blind. *Home Is Where God Is,* by Virginia Gangsei, deals with devotional experiences in a family. A new children's book by Wilma Swedburg, *The Christmas Donkey,* sold out its first printing even before the Christmas season.

Some of the authors have acquired wide popularity in this country. An example is the Norwegian, O. Hallesby, whose seventh publication by Augsburg, *Temperament and the Christian Faith,* will be issued next spring. Since the early 1930's, Hallesby's publications by Augsburg have had a total of 165 printings.

The value and importance of many of Augsburg's books is evidenced by the fact that more than 30 volumes either have been translated into foreign languages or are presently being translated. Chinese, Japanese, Norwegian, Spanish, and Finnish are some of the languages into which Augsburg's books have been translated.

Perennial Best Seller

Particularly at this time of the year one cannot forget the one Augsburg publication that every year sells about 135,000 volumes in all parts of the country, *Christmas,* the annual anthology of Christmas literature and art.

Edited throughout its history by Dr. Randolph E. Haugan, general manager of the publishing house, it has the rare distinction—for a religious book—of having consistently drawn praise from book reviewers of other denominations as well as from the general book trade and having appeared on the "best seller" listing a number of times.

One hears much these days of "putting Christ back into Christmas." The very purpose of the publication of *Christmas* throughout all of its 31 years has been precisely this.

In a way this concept epitomizes the role of the church's Division of Publication. Its role is that of a ministry, a ministry of the printed word —or, in the words of the constitution, to "make available such literature, art, and music as will enrich the life of the church spiritually and culturally."

New Missionaries - 1961

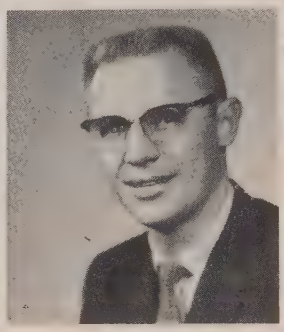
More than 1,000 members of the ALC are personally involved in the church's world mission program. At present the ALC has 568 foreign missionaries, including wives. There are 222 couples and 124 single missionaries. In addition there are more than 600 children under the age of 21 who accompany their parents in the foreign fields. Pictured on these two pages are the 57 missionaries (23 couples and 11 single missionaries) who were sent to the mission field for the first time in 1961.

The ALC operates 12 mission fields: Brazil, Cameroun, Colombia, Ethiopia, Hong Kong, India, Japan, Madagascar, New Guinea, Nigeria, South Africa, and Taiwan. ALC missionaries are on loan to two other fields: Tanganyika and Indonesia.

The Rev. Roger Patrow family
Ethiopia

The Rev. Richard Jensen famn
Ethiopia

Rosemarie Schick
Ethiopia



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Marjorie Pa
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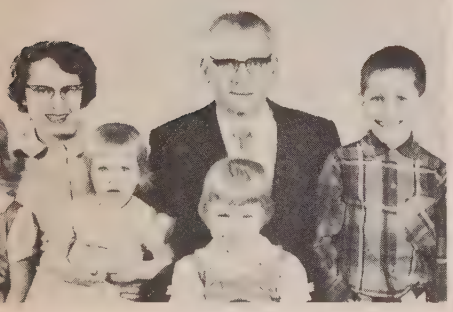

The Rev. Donald Peterson family
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Mrs. Annette Grimsted and Todd
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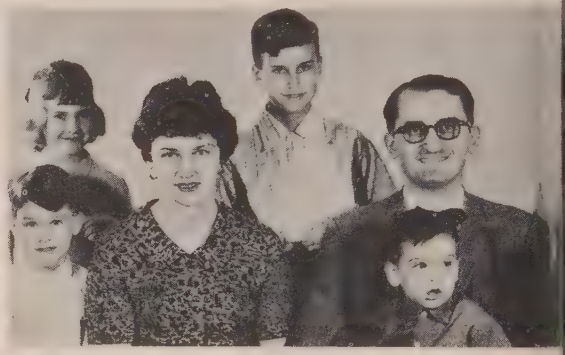

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Mr. and Mrs. Ernest J. Holman
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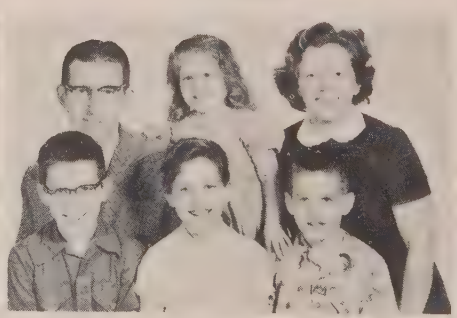
The Rev. Lyle Larson family
Japan



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Mr. and Mrs. Wilmer Lose
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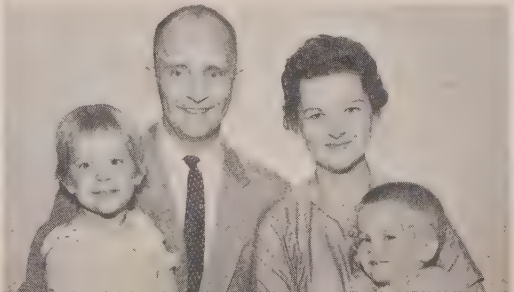

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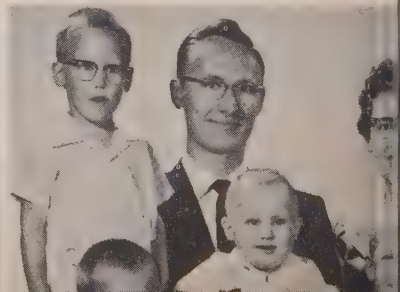

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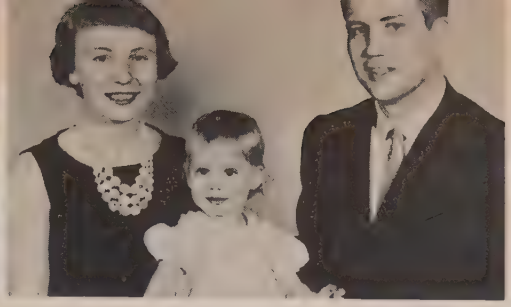
The Rev. Carl Westby family
Japan



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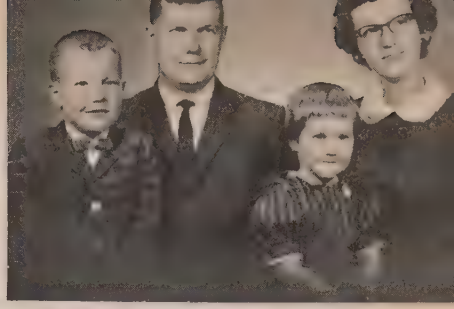

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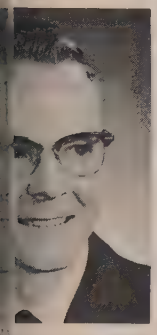

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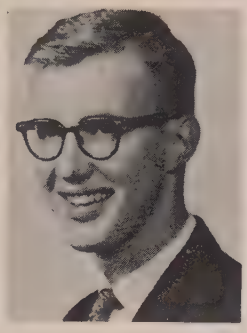
van

Marilyn Welhousen
New Guinea



Warren Overlie
Nigeria

Nancy M. Larson
Ethiopia

Duane Hendrickson
Nigeria

Beatrice Scheele
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Ryan and Shelley
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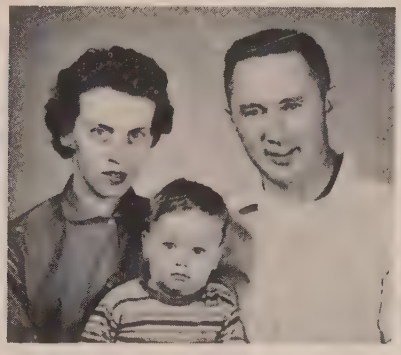
Mr. and Mrs. Dave Kulow
New Guinea



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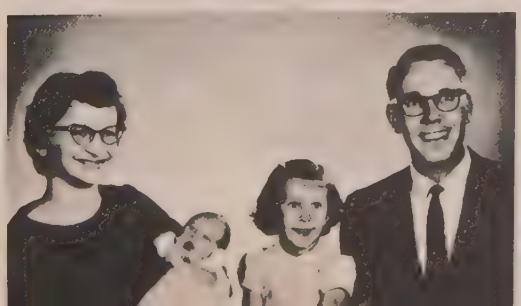
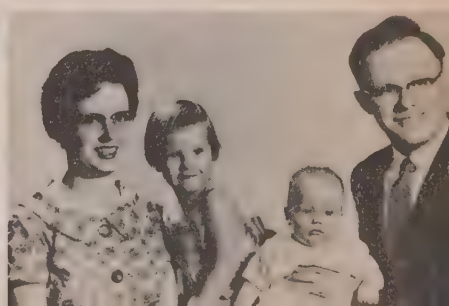




EDITORIAL

A Wholesome Interest

That article, "The Hymnal Is Too Good!" by Pastor Francis Smith (*L.S.* for Oct. 24) aroused intense interest. This is all to the good. It represents a wholesome concern about a matter of supreme importance, namely, the hymnal that is used in our church services and that, ideally, ought to be "a family service book, used and treasured for home devotions." This quotation is from a scholarly, provocative article by Dr. Benjamin Lotz, "An Appraisal of the Hymn Texts in the Service Book and Hymnal," published in the *Lutheran Quarterly* for May, 1961.

Without claiming that every letter which the *L.S.* received in reaction to Pastor Smith's article was a perfect example of speaking the truth in love, one could not but be impressed by the fact that these letters—whether they were pro-Smith or con-Smith—revealed an encouraging interest in having the official hymnal of the ALC be the best possible hymnal. And when one considers how important a role the hymnal plays in the life of the individual Christian and in the life and the work of the congregation, such an interest is most wholesome and most gratifying. For the quintessence of the spiritual truths by which the Christian lives and dies as well as the quintessence of the Gospel which the church is commissioned to bring to men ought to be compressed between the covers of a hymnal.

Because of this fact at least three things follow: 1. No pains should be spared to make everything about a service book and hymnal—its liturgy and its hymnody, its words and its music, its appearance and its arrangement—the finest possible aid to joyful, meaningful worship. 2. Because hymnals are compiled by men who have imperfections, limitations, and predilections, no hymnal is perfect and above criticism; and, by the same token, no criticism of a hymnal, no matter how well-intentioned, is beyond cross-examination. 3. While engaged in fraternal, constructive discussion about the adequacy of a given hymnal, everyone interested in getting the best possible hymnal should also be interested in making the best possible use of the present hymnal.

On this third point THE LUTHERAN STANDARD received a helpful letter from Miss Grace Schwenke, parish secretary of Trinity Church, Madison, S.D., in which she pointed out several things which this congregation does to help its members get the most good from the hymnal. One of these is the selection of a "Hymn of the Month"—usually unfamiliar most of the members—that is sung throughout t month. Then each meeting of the women of th church includes a short "hymn-sing," led by a qua fied person. And to help the members understa the meaning of the liturgy, the Order of Service, listed in the bulletin, does not use such technic terms as "Introit" and "Kyrie" but such headings these: "We Speak to God"; "God Speaks to U "Our Response to God's Word."

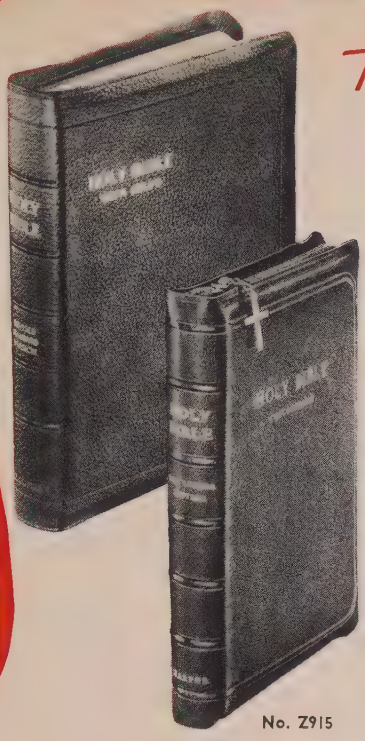
One more observation about making the most our hymnal. Pastor Smith referred to what seems him "a studied and deliberate refusal to include this hymnal those easy and popular hymns . . . whi are so well-loved by Christians of other commu ions." Thirteen years ago the *Lutheran Standa* of the former ALC conducted a poll to discover t favorite hymns of its readers. The results of th poll showed that, to a great extent, the favor hymns of Lutherans are also the favorite hymns Christians of other denominations. Proof of this w found in the fact that a national survey on favor hymns, conducted prior to the publication of t *Inter-Church Hymnal,* was used to select the fi 325 hymns in that hymnal. Of the 100 leading hym in our poll, 41 were among the 100 leaders in t *Inter-Church Hymnal,* and in that hymnal are fou no less than 63 of the 100 favorites determined our poll. To this it may be added that 76 of the 1 favorites of the *Lutheran Standard*'s poll were the old *American Lutheran Hymnal.*

But now listen to this: Of those first 100 hym in the *Lutheran Standard*'s poll, 66, or 2 out of are in the new *Service Book and Hymnal.* Althou this new hymnal does not include quite as many the 100 favorites as the old *American Luther Hymnal,* it does contain four of those 100 favori that the old hymnal did not have, namely: "Pass Not, O Gentle Savior"; "Lead, Kindly Light"; " neath the Cross of Jesus"; and "Softly and Tende Jesus Is Calling." Of the first ten favorites, as termined by that poll of 13 years ago, all but tw "The Old Rugged Cross" and "Sweet Hour Prayer" are found in the present hymnal. And "T Old Rugged Cross" has copyright restrictions t make its use almost impossible.

I did discover in this little investigation that so of the "old favorites" are used in a different trans tion in the new hymnal and hence are hard to f in the index. For example, "Jesus, Lead the W now appears under the title, "Jesus, Still Lead O and "I Gave My Life for Thee" under the ti "Thy Life Was Given for Me." But, they are there It is a great art to possess our possessions. I am c vinced that we have treasures in this new hym which we have not begun to possess.—E.W.S.

The "Greatest Gift of All"...

The Word of God



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MR. EDITOR...

BEGINNING AND END

► In the Oct. 10 issue there was a picture of the final service of Immanuel Church in Minneapolis and the statement that the former UELC was formed there. It also has the distinction of being the scene of the communion service which ended the final convention of the synod.

MRS. FRED PETERSON
Farmington, Minn.

ARE PENSIONS RIGHTS?

► "Do Needs Equal Rights?" (Sept. 26.) In the sight of God, how will our Lutheran ministers justify their pension fund of which they are so proud?

MARTHA HILL
Barneveld, Wis.

MORE SPACE FOR MISSIONS

► I am writing in behalf of the Southern District Committee on World Missions. At our recent meeting we decided to ask that you give more space for latest news from the world missions front. A very small percentage of our people take the *Missionary* magazine, and not many congregations have mission festivals, so there is a real need. Why not give Dr. Syrdal the space now given to Karl Olsson?

Rev. JOEL NELSON
Clifton, Tex.

GOD KNOWS MORE

► Karl Olsson gives the reader the impression we know more about megatons than the Lord may have (Oct. 10). I would urge you to print a correction on this as surely the Lutheran Church believes God is all-knowing and the source of all knowledge.

RUTH TEWS
Niagara Falls, N.Y.

SAVE THE SMALL STORES

► I read the article "Playing God" by Karl A. Olsson (Sept. 26), and the part "Programming" made me sick at heart. That piece was equal to two full-page ads in every paper in the country where the STANDARD goes in favor of the Big Stores and against the small ones that are being swallowed up by them. Everyone who reads it in my town will say that is the kind of store Jennie has, and they will not even come in to see that we keep ours clean. And it is not my fault that I do not have an up-to-date store like the rest. I have tried; but where are the Christians that help their brother? They say it's no use trying, the big stores are going to take over.

The blue law fight is another fooler. Christians are taking up the banner about food stores closing on Sunday. But to whose gain? The big stores are stirring up the controversy because they do not want to pay help on Sunday, and are jealous of the small amount the independent stores are getting on Sundays. But you can go into any filling station or drug store and buy nearly everything the small grocer has.

MRS. JENNIE I. ULSH
Marion, Ohio

TOO MANY ARE TOO BUSY

► It was with keen enjoyment and real appreciation that I read "Ephphatha—Be Opened" (Oct. 10). Providing a summer camp experience for these handicapped children certainly helps them to realize their potentials. It has been a constant burden to me to find how very little real understanding and practical help there is for anyone who is handicapped. So many of our churches are so "busy" that there is little time left for this most important and rewarding work. Too many are not even interested. I am especially concerned for the deaf-blind who are so shut off from their environment.

OLGA OEN, home teacher-counselor for the adult blind
Monrovia, Calif.

ABASHED BY BASH

► Ewald Bash in "The Christian Concept of Work" (Aug. 29) did an inspiring job. But I am astonished and disappointed that he leaves the reader thinking the man tightening a nut on a bolt is only in the 3rd article of grueling sanctification and not in the 1st article of creation. Certainly the nut tightener, though doing one task among hundreds, can have the creative thrill and satisfaction of making an automobile in teamwork wi others. As the harmony of a sympho is not complete without the little b significant sound of the tiny triang so the nut tightener knows the asse bly line would not produce a car he were not there.

ROBERT MALAND
Sao Paulo, Brazil

Letters intended for publication must be brief and should be addressed to Mr. Editor. None can be acknowledged.

ONE-SIDED TALKS

► Your article on Episcopal-Presb terian "merger talks" (Oct. 24) w basically correct but slightly mislea ing. These conversations are n merger talks per se, but a stateme to Presbyterians of the conditions u der which *re-union* is possible. Stat bluntly, they need to accept th which is warranted and proved the "historic and primative Catho Church." This proposal was not al to the Blake-Pike scheme.

R. M. WOODRUFF
Detroit, Mich.

THANKS FOR FREEDOM

► May I suggest to my fellow Chr tians to lend their efforts whene *Question 7* is shown that arran ments be made for special prayers thanksgiving for the freedom of ligion we enjoy.

R. TAEUBER, pastor emer.
Sioux Falls, S.D.

MORE ON THE HYMNAL

► . . . I had a feeling that Fran Smith had visited our church. . Our service is broadcast. I often w der if listeners believe we are happy enough to sing, or just una to carry a tune.

MRS. M. L. OLIEN
New Richmond, Wi

► The problem of adults not op ing their hymnals can be solved teaching the children. Lutheran c dren of all backgrounds and inco levels should be enriched by church's great heritage in music.

ESTHER B. KLIER
San Antonio, Tex

► Much in the new hymnbook pr erly belongs in the altar book.

JANET C. MAAKESTA
St. David, Ariz.

► This awkward hymnal may be reason for our drop in percentage growth.

DOROTHY HOCKMAN
Carroll, Ohio

► I fear to invite others (to chur unless I can be seated with them

p them through the liturgy. They come quite embarrassed when they unable to join in the hymn sing-

DAN J. BALE
Royal Oak, Mich.

It is remarkable that Lutherans h eight differing backgrounds were e to come up with such an excel- t work. . . . It does appear that malism has superseded common se. I am not enthusiastic about so- led gospel hymns. When you have rd a half dozen you have heard m all; but to studiously exclude m is a blunder.

ARTHUR E. ALFSEN
Chicago, Ill.

The second part of the hymnal is niserable waste of time and money. nust disagree with Pastor Smith, vever, on his views on the liturgy. me, our liturgy is synonymous with theranism . . . none of it should r be omitted. The new arrange- nt is a distinct improvement. I am saying Pastor Smith must accept liturgy as it is, but if he does not, should be something other than a theran.

PAUL M. INGERSOLL
Columbus, Ohio

They have printed many of the ginal arrangements of hymns in- d of using arrangements by con- nporary musicians that would be re easily sung. Through usage, the melodies for many hymns have become standard. Why did they change them? Why not unite with other denominations and use the standard melody?

REV. HJALMAR F. HANSON
Utica, Mich.

► Pastor Smith at least has a choir to help out. What about small congregations like ours who have no choirs nor song leaders?

ESTHER VAAGEN
Werner, N. D.

SMILE AWHILE

► Re the letter by Mrs. Richter (Oct. 24), I think that all of us in large cities find people more reserved. I have found that if I smile first, for every one that does not respond, five will meet my friendliness.

MRS. HAROLD HANSEN
Van Nuys, Calif.

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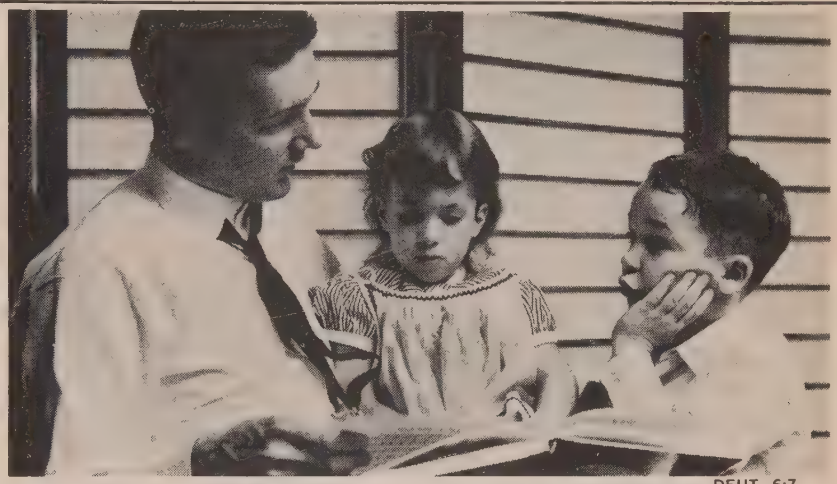

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Lutheran Free Church Congregations Vote in Favor of Merger with ALC

In their third merger referendum ce 1955, congregations of the Lu- ran Free Church (LFC) voted last nth to negotiate merger with the C. In effect, the vote is an endorse- nt of the proposed merger.

Congregations voting for the merg- said Dr. John Stensvaag, LFC sident, represented 69+% of the l LFC membership, most recently ed at 87,250 baptized members. t of a possible total of 1,221 votes, favored the merger. Three con- gations abstained from voting.

A two-thirds majority approval was uired to permit an LFC commit- to enter merger negotiations. The erendum result authorizes the June 2 LFC annual conference to act all matters relating to the proposed ger.

f the conference favors the merg- the matter will go to the general vention of the ALC next October, the actual merger could take ct in 1963.

he LFC was invited to join the ALC by the Joint Union Com- ee representing the former ALC, C, and UELC, in February, 1951, n the JUC met for the first time. that time it was hoped that all rch bodies of the former Ameri- Lutheran Conference would ge. The Augustana Synod partici- d in early negotiations but with- v because it was "unwilling to inue in unity discussions which not open to all Lutheran bodies which do not include the con- ration of the subject of ecumen- relations." Augustana has subse- ntly become a part of the group hurches now preparing to merge he Lutheran Church in America.

n its first referendum in 1955 en a ¾ majority was required), Lutheran Free Church voted % in favor of the merger resolu- and in 1957 (when a ⅔ major- vas required) 65.37% voted for it. 1957 the resolution failed to ve the necessary support by a more than 1% of the vote.

he LFC was constituted in 1897. as 331 congregations, 149 of h are in Minnesota. Most LFC bers are in Minnesota, North ta, Wisconsin, and Washington. burg College and Seminary, both LFC institutions, are located in Minneapolis. Headquarters of the church body are at 2122 Riverside Ave., Minneapolis.

New Translation of Catechism Referred to Church Boards

The Lutheran Intersynodical Parish Education Committee has referred to its constituent boards a new translation of Luther's *Small Catechism*. It has requested that they take action by Nov. 1, 1962. If the new translation is approved the new text will be released for publication on Dec. 1, 1962. A subcommittee representing all major Lutheran groups except the Wisconsin Synod has been working on the new translation for several years.

The intersynodical committee also requested the major synodical boards of education to arrange for a seminar on confirmation in August 1962.

Dr. E. W. Mueller Stresses Town and Country Church Leadership

Using a flannelgraph 4 x 24 feet, Dr. E. W. Mueller of Chicago told 75 pastors and laymen of the National Lutheran Council churches that "something must happen within the church in the community after the congregation leaves the church building if something is to be accomplished in every area of life for Jesus Christ."

In the three-lecture series at Texas Lutheran College, Seguin, Dr. Mueller spoke on the desirability of "directive leadership" in town and country churches.

Dr. Mueller said that an effective parish program is the key to leadership in the community and that the sense of community turns the key which opens the door to effective leadership.

The sense of community, he said, radiates from an altar-community-oriented fellowship in Christ.

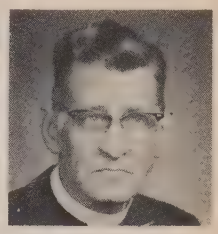
Dr. Mueller is executive secretary on rural church life of the NLC.

Other town and country church leaders present included the Rev. Herold Adix, head of the ALC's town and country church department, and the Southern District president, Dr. Vernon A. Mohr.

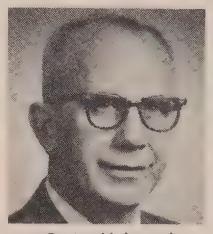
700 ALC Pastors Expected

Seven hundred ALC pastors are expected to attend the annual Pastors' Convocation, to be held Jan. 2-4 at

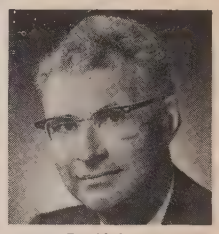
Dr. Outler



Dr. Mattson



Pastor Heimarck



Dr. Nelson

Luther Seminary, St. Paul, Minn. Running concurrently with the convocation will be the fellowship of the ALC pastors' wives, which will be held in the Lutheran Brotherhood Insurance Building in Minneapolis.

Speakers scheduled for the pastors' meeting include Dr. Albert C. Outler, theology professor at Perkins School of Theology, Dallas, Tex.; Dr. Karl E. Mattson, president of Augustana Theological Seminary, Rock Island, Ill.; the Rev. Theodore Heimarck, pastor of the Lutheran Church of the Good Shepherd, Minneapolis; and Dr. E. Clifford Nelson, dean of the Luther Seminary faculty.

Dr. H. Richard Niebuhr, Yale Divinity School, will give one address.

Speakers for the Pastors' Wives Fellowship will be Dr. Armin Grams, University of Minnesota; the Rev. Carroll Hinderlie, Luther Seminary; the Rev. Conrad S. Braaten, World Brotherhood Exchange; and Congressman Walter Judd of Minnesota.

Evangelism Speakers Listed for Church-Wide Conference

Dr. O. A. Geiseman, Dr. Elmer Homrighausen, and the Rev. Robert L. Anderson will be the principal speakers at the church-wide evangelism conference to be held Feb. 14-18 at Central Church, Minneapolis, Minn.

Dr. Geiseman, Missouri Synod pastor and writer from Chicago, will give

the keynote address and will speak at each morning session. Pastor Anderson, St. Paul, Minn., will preach at each evening service and at the closing session Sunday afternoon. Dr. Homrighausen, of Princeton Seminary, Princeton, N. J., will speak twice.

Other speakers will include Dr. T. F. Gullixson, president emeritus of Luther Seminary, St. Paul; Dr. Hugo Eskildson, Rockville, Md., an executive with the Atomic Energy Commission; and the Rev. W. R. Wietzke, Detroit, Mich. The speakers will develop the theme, "The Name Above Every Name."

The conference will also include small group Bible study and a discussion period each day.

Musical groups to appear include the Augsburg College Choir, Minneapolis; the St. Olaf College Chapel Choir; the Motet Choir (high school) of Westwood Church, St. Louis Park, Minn.; the Trinity boys' choir from Moorhead, Minn.; and a combined choir composed of singers from three new congregations in the Minneapolis area.

Church-of-the-Month Named

Christ Church, Nashville, Tenn. (Pastor August Wenzel), 225 miles from the nearest ALC church in Memphis, has been designated church-of-the-month for December. Organization of this congregation takes place early this month, when approximately 75 to 80 people will become charter members of the group.

The Church-of-the-Month Club is a program of the ALC's Division of American Missions. Each month a different mission congregation is designated church-of-the-month. Members of the club then send special contributions as they are able for the work of the designated mission. Immanuel Church, Eden Prairie, Minn. (Pastor Joseph Simonson), received $3,609.35 as a result of the 37th appeal. The current church-of-the-month is the 38th. For more information write the Division of American Missions, 422 S. 5th St., Minneapolis 15, Minn.

LEM Conference Date Set

Dr. Conrad Thompson, ALC evangelism director, will be one of the featured speakers at the 26th annual Midwinter Conference of the Lutheran Evangelistic Movement Jan. 23-28. The Minneapolis meeting will have the theme, "A Time to Stand Fast."

Other speakers include Dr. Daniel Friberg, missionary on furlough from Tanganyika, East Africa; Dr. Iver Olson, of Augsburg College, Minneapolis, and the Rev. W. E. Klawitter, director of the movement.

The LEM is an inter-Lutheran organization that maintains full-time evangelists. Offices are in Minneapolis.

Dr. Marcus Rieke, right, president of Texas Lutheran College, congratulates three TLC faculty members who have completed 25 years of service to the institution. Left to right, they are: Mrs. Georgia Gibson, math department; Dr. A. G. Wiederaenders, social science department; and Mrs. Leona Bogisch, dean of women. Eight members of the TLC faculty have now served 25 or more years.

Among the Churches

● After attempts to bring the mo *Question 7* to Sacramento, Cal failed, alert Lutheran leaders of synods chartered 10 buses to take 4 Lutherans from Sacramento to S Francisco to see the film. About area churches cooperated in the m exodus. The Sacramento TV stat (KCRA, Channel 3) and local ne papers covered the event.

● Christ the King Church, Milt Freewater, Ore. (Pastor Richard Nieman), was organized Dec. 3. E manuel Church, Walla Walla, Wa (Pastor W. A. Foege), dismissed baptized members to the new c gregation, but attendance at E manuel has not decreased.

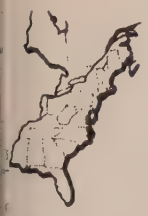
● Granum Church, Granum, A (Pastor L. Knudson), is being mo into town from its location 10 m from Granum, and will build a sa tuary.

● Christ Church, Kelowna, B (Pastor E. Krempin), dedicate Baldwin organ given as a memo by one member of the congregat

● "The Church in Print, Radio TV" was the theme of a one-day p lic relations workshop held at St. M tin Church, Austin, Tex. (Pastors ward Long and Maurice Gold), Nov. 28. Mr. Howard Sandum, A Department of Public Informat and Mr. Bob Way, director of ALC Department of TV, Radio, Films, were among those who part in the workshop.

● Trinity Church, Orange, (Pastor Raymond Flachmeier), d

ted a sanctuary and education fa-
ities of contemporary design. A tall
angular spire dominates the front
wn. The spire stands upon a tripod
d reaches a height of 42 feet.



OHIO-EASTERN

● Redeemer Church, Neptune, N. J.
astor Eugene W. Beutel), was or-
nized Nov. 5, the same day the
stor was installed. The new congre-
tion has 118 baptized members.

● To be organized Dec. 10 is the
ung Adult Fellowship of the ALC
ngregations of Long Island, N. Y.
. Georg O. Samuelsen, Uniondale,
Y., has begun the group, which
l gather together post-high school
ople in the area.

● A new welfare council has been
ned in Ohio to coordinate welfare
ivities on behalf of more than
),000 Lutherans in Ohio.
The new organization, which will
known as the Lutheran Welfare
ncil of Ohio, will represent the
nber congregations of three Lu-
an groups—the American Lutheran
rch, the United Lutheran Church
America, and the Lutheran Church
issouri Synod.
ccording to Dr. Kenneth Priebe,
ALC's Ohio District president, the
e of the new council will include
lance for more than 20 agencies
institutions in Ohio.

MIDWEST

First Trinity Church, Indianapo-
Ind. (Pastor Paul A. Kloth), has
me a fully self-supporting con-
ation after having relocated in
. This congregation will soon
l a new church.

Prince of Peace Church, Des
nes, Iowa (Pastor Harlan Block-
, dedicated its first sanctuary
. 5.

Education buildings recently dedi-
l in the Iowa District include
e of:
ver Lake Church, Northwood
tor B. Nyjordet), Oct. 15;

Dr. Gaylerd Falde is shown reading the dedication service for California Lutheran College, Thousand Oaks, Calif. The new college was dedicated Oct. 29. Dr. Falde is president of the ALC's South Pacific District.

St. Paul Church, Elma (no pastor listed), Oct. 15;

St. Peter Church, Denver (Pastor Carl Hafermann), Nov. 26;

Zion Church, Atalissa (Pastor Ervin Eden), Nov. 19.

● Zion Church, Ruthven, Iowa (Pastor V. A. Fiskerbeck), dedicated a new church and observed the congregation's 75th anniversary on Sept. 17.

● The oldest Scandinavian Lutheran congregation in the city of Chicago, Ill., has moved to its fourth location in 113 years, in an effort toward rehabilitation. It is the Lake View Church (Pastor Leonard E. Klippen). The rehabilitation of the congregation represents an attempt on the part of the Division of American Missions of the ALC to determine whether, with a good location, modern

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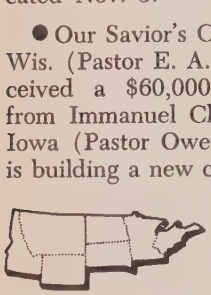
facilities, and adequate staff, an old inner-city congregation can recover its stability and serve the new racial and cultural groups moving into a city area. The new church was dedicated Nov. 5.

● Our Savior's Church, West Bend, Wis. (Pastor E. A. Jacobson), has received a $60,000 sponsorship loan from Immanuel Church, Forest City, Iowa (Pastor Owen Gangstead), and is building a new church.



UPPER MIDWEST

● After almost 25 years of broadcasting the Sunday morning service over radio station WCAL, Central Church, Minneapolis, Minn. (Pastors A. R. Gornitzka, Owen E. Doely, O. D. Thompson, and L. F. Scheie), is now broadcasting over station KSTP, 1500 k.c., at 11 A.M. WCAL, the St. Olaf College station, now broadcasts its student body service at 11 A.M., but carries a Central Church broadcast of the previous Sunday evening service, which broadcast may be heard at 3:30 on Sunday afternoon.

● Our Savior's Church, Argyle, Minn. (Pastors I. M. Johnson and Lane Doerring), dedicated a newly-remodeled sanctuary on Oct. 29.

● Christ Church, Menomonie, Wis. (Pastor Arnold E. Olson), is building a new sanctuary on a 10-acre plot of ground.

● Bethel Church, Oconto Falls, Wis. (Pastor Philip E. Nieft), dedicated a new sanctuary and education unit Sept. 24.

● Correction: American Church, Winifred, Mont., (Pastor L. B. Simonson), has received a new parsonage, the funds for which were provided by Mr. and Mrs. Ed Wildung, members of the congregation. The lot was given by the Milton and Emmet Butcher families.

Obituaries

The Rev. Alfred C. Itse, 75-year-old pastor emeritus, died Oct. 30 at Irwin, Iowa. Born at Mabel, Minn., he served as pastor of St. Paul Church, Irwin, from his ordination in 1915 until his retirement in 1956.

Mrs. Betty McGaw, wife of ALC seminarian Joseph McGaw, was killed in a traffic accident on Oct. 30. Mr. McGaw is a senior student at Pacific Lutheran Seminary.

The Rev. Arnold M. Nelson, Huntington Beach, Calif., died Oct. 11. He had served parishes in Douglas, N. D.; Lake Wilson, Minn.; Long Beach, Calif.; and Glendale, Calif. Pastor Nelson was born at Hartland, Minn.

Anniversaries

50th—Bethany, Dickson, Alta.
50th—Zion, Hull, Iowa.
55th—Christ, Rhein, Sask.
60th—Grace, Tripoli, Iowa.
65th—Golgotha, Chicago, Ill.
70th—St. Olaf, Ft. Dodge, Iowa
100th—St. Peter, New Haven, Mi
105th—Lewis Valley, Holman, W

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Mountain District west of the Co
nental Divide) are eligible to m

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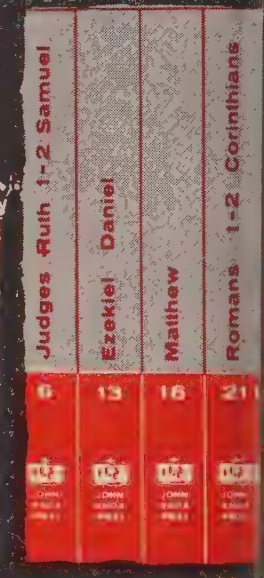

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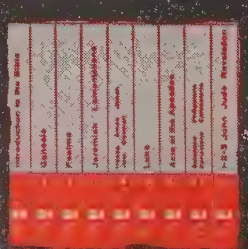

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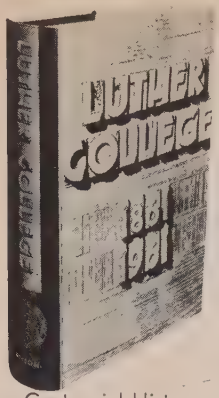

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By Stanley D. Schneider

How Dispose of Old Altars?

We recently replaced the altar in our church. The old one was moved to the basement for use by the Sunday school, but there isn't room for it. What is the proper method of disposing of it?

A. A., S.D.

As far as I know there is no prescribed method of disposing of old altars.

Among the possibilities is giving the altar to some congregation which may have need of it, perhaps a congregation just getting started. A disadvantage of this is that often such altars do not fit in other church buildings, either in size or architecturally.

Another possibility, if the altar lends itself to it, is to set aside a room of the church or parish hall to be equipped as a chapel. If the old altar isn't too big it could be placed there.

However, if neither of these is feasible then you have a problem. One needs to consider the fact that this altar has been used for holy purposes and therefore it ought to be disposed of in such a way as not to give offense to many who have sacred memories in connection with it.

The closest analogy that I can think of is the disposal of American flags. It is suggested that these be burned when they are no longer usable. If the altar is made of wood this would be a possibility. This would prevent the possibility of its being taken apart and used as a doorstop, or as something else. This burning could be done quietly and with no great fanfare. If it is stone perhaps it could be buried, or, if there is a new building program, somehow used in that building.

Many people are concern about whether or not the Ame can Lutheran Church is a memb of the World Council of Church and also whether it is a member the National Council of Church

Will you please answer the questions and give reasons f membership in these two high controversial groups.

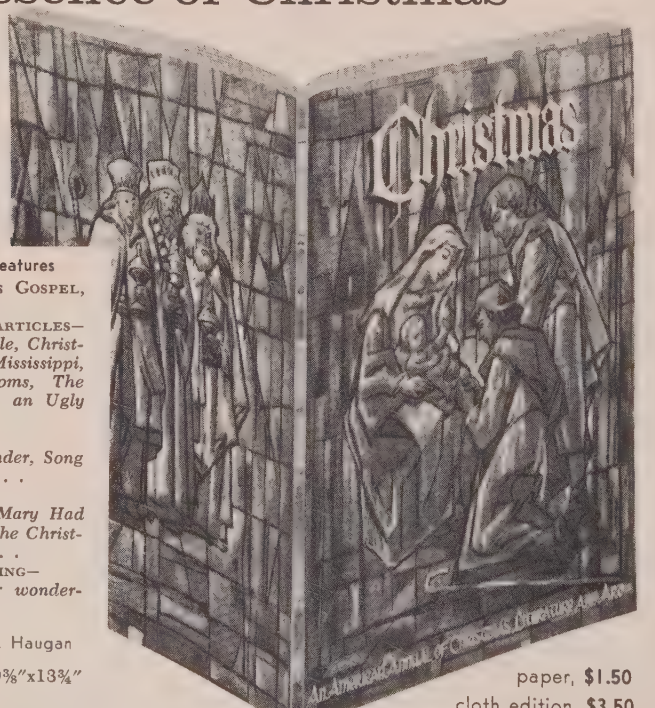
A. W. N., Idaho

The American Lutheran Church a member of the World Council Churches. The American Luther Church is not a member of the N tional Council of Churches.

As you may know the president the American Lutheran Church promised a full discussion on matter of our membership in World Council of Churches. U then I believe I should refrain fr expressing myself on this matter. my judgment there has already b far too much said in a way that generated more heat than light these issues.

One person wrote to me dema ing that I insist in this column we get out of the Federal Counci Churches. This action would be r er difficult on two grounds. For

Between these covers - - the essence of Christmas



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ing the Federal Council of Churches
s been out of existence since 1950.
or another, none of the bodies which
erged to form the American Lu-
eran Church was ever a member
the Federal Council.

This is not intended to ridicule the
uestioner. It is merely written in or-
r to show that there is a bit of mis-
formation current about some of
r affiliations.

Since you used the term controver-
l in your letter I feel that I should
something about controversy.
ntroversy is not a happy thing. Yet
metimes it is unavoidable. We can't
oid action simply on the grounds
at it causes controversy. This would
e veto power to any cantankerous
l in the church. By our own atti-
des we ought always to do what
can to keep matters from becom-
controversial. But when it is a
tter of doing something demanded
the Gospel, then it must be done,
ntroversy or not.

**I know that Jesus Christ was a
zarene, but was he also a Naz-
te? F. J. M., Wash.**

The term Nazarene originally re-
red to someone from the town of
zareth. This was the home of Jo-
h and Mary, and therefore also
home of Jesus, even though he
s born in Bethlehem. It was from
zareth that he came to be baptized
John (Mark 1:9), and to Nazareth
t he returned after the temptation
att. 4:12 ff.). This was Jesus' home
n, and therefore it would be cor-
t to call him a Nazarene. Chris-
ns were later called by this name,
(Acts 24:5).

The term Nazirite comes from the
brew word which means to dedi-
e, or from the word which means
who is consecrated. These peo-
have been described as ascetics
o expressed their devotion and con-
ation to God by totally abstaining
n products of the vine and all in-
cants, by refusing to cut their
, by avoiding contact with the
d, and declining unclean food.
n the Baptist was consecrated in
way from his birth (Luke 1:15).
here is no record of Jesus having
n so consecrated, nor as you read
record of his life is there evidence
he behaved in this way. He was
a Nazirite.

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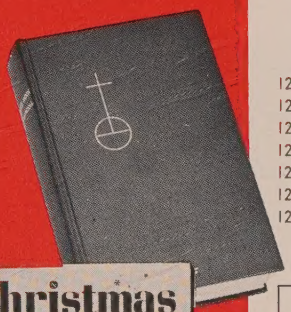

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Above: Cutting out the figures.

Left: Sewing on the rickrack and sequins.

Below: Inspecting the finished work.

Bottom: The completed skirt.

Family Size

The Martinsons Make a Christmas Tree Skirt

Here's a description of a family activity in preparation for Christmas that your family may want to try.

By Harold J. Belgu

Mrs. Martinson had often wondered how she could g the family Christmas tree more dignity and splendor. Eve one has a Christmas tree, but so few feel deeply its marv ous symbolism—our new life in Christ, our Savior. Perhap beautiful skirt around the base of the tree would help.

So Mrs. Martinson and her husband, the Rev. Paul Martinson, pastor of Lakeview Lutheran Church, north St. Paul, Minn., searched through old Christmas cards, c dren's books, and Christmas annuals, looking for patte for a manger scene, shepherds, angels, Wise Men.

Should the skirt itself be white felt to set off the cold No, the children would get it dirty. The Martinsons h two children, Paula, three and one-half years, and Kent, c They must be allowed to feel the figures. So the skirt it would be green. That's more practical. It would be w them for years. Should the figures be glued on? No, sew them on would make the skirt better and prettier.

A trip to the dime store produced many pieces of diffe colored felt. They decided on interesting colors for various parts of each character's garment, traced the patte on pieces of colored felt, and cut them out—faces, clo hoods, capes, all different colors.

Sequins, colored beads, rickrack, and other materials w sparkle and excitement were sewed on the figures—especi angels and wise men—to add mystery and beauty. Here where they could let their imagination go for the benefit the children . . . and themselves.

After the figures were sewed together and decorated, t were spaced around on the skirt and sewed on securely little fingers couldn't pluck them off. The star of Bethle was not forgotten, nor the multitude of other stars that w suggested by more sequins and other sparkling things. top and bottom were trimmed with rickrack, and a mess was added, "Unto us is born a Savior."

Perhaps the Martinsons' experience will inspire others develop meaningful Christmas symbols and traditions. Y Christmas tree skirt might carry another message. You m want to begin it this year and add a little next Advent the next. If there are little girls in your family, think h thrilled they would be with Christmas skirts to wear . . at least Christmas aprons.

FELINES... By Edward W. Schramm

Song of the Angels

EYOND all doubt the Song of the Angels (Luke 2:13, 14) is the st familiar of the scriptural Christ- s songs. It has been used in the olic worship of the church from second or third century. It is em- lied in the chant known as the loria in Excelsis."

To God Glory

When the angels chanted, "Glory God in the highest!" they did not, course, imply that anything could added to God's glory. They simply ed on things in heaven and things earth to join in a symphony of ise to the incomparable God who "majestic in holiness, terrible in rious deeds" (Ex. 15:11).

t is for this purpose of glorifying lself that God created heaven and h. Even the lower creatures give l glory by showing forth the great- s of his power and wisdom, by istering to man, God's highest ature, and serving the great Cre- himself. On Christmas night even hay in the manger, the beasts in stall, and the stars in the sky e glory to God. Milton lets his tic imagination exclaim:

"Heaven's youngest-teemed star
Hath fixed her polished car,
Her sleeping Lord with handmaid lamp attending."

nd, of course, man, the highest of 's visible creatures, is designed to glory to God.

t the risk of being trite one can refrain from asking how much of t you and I are doing by way of paration for Christmas is being to the glory of God.

ot only by the lower creatures by man but also by the angels glory of God is impressively de- d. Through an angel the birth of Christ and that of his forerunner announced. Through an angel appeared to Joseph in a dream, good man was told about the n birth. It was an angel who ght the Good News of Christmas a choir of angels who sang the Christmas anthem.

d even higher than the angels is Another who in a supreme way gave glory to God in the highest. He is the Child whose birth the angels proclaimed in their Christmas Gloria. In the virgin birth, the perfect life, the vicarious death, and the victorious resurrection of the Son of God, the glory of the Father is revealed in all its fulness. For Christ not only told men of the glory of God; he *was* that glory.

To Men Peace

To God glory—and to men peace. That is the burden of the memorable song that the herald angels sang on Christmas night.

"And on earth peace!" What a divine Christmas gift that is to a race of troubled men in the midst of a frightened, warring world! It is not wild imagination but the sober teaching of Scripture that through the centuries—indeed, from the foundations of the world—God had lovingly planned this Christmas gift of joy and peace for all mankind. Indeed, one can not be faulted if he imagines that long before that first Christmas God himself taught the angels the Christmas festival anthem.

"For he [Christ] is our peace," Paul writes to the Ephesians. That is to say, peace on earth is the direct result of Christ's coming to earth. In his birth was fulfilled the thrilling prophecy of Isaiah:

"For to us a Child is born,
to us a Son is given;
and the government will be upon his shoulder,
and his name will be called
'Wonderful Counselor, Mighty God,
Everlasting Father, *Prince of Peace.*'
Of the increase of his government *and of peace*
there will be no end . . ."

This is a dearly bought peace for Christ made peace by the blood of his cross (Col. 1:20). In short, there is a close connection between Christ's birth and his death—between the incarnation and the atonement.

This glorious peace—in our own heart, with God, and with our fellow men—is altogether a gift of God through Jesus Christ. The angels sang of "Peace on earth, good will toward men." Or, as the RSV translates, "Peace among men with whom he is pleased." But according to either translation it is evident that the good will is something which originates in God and not in men. Because God so loved the world, we have Christmas and the peace of God that passes all understanding. The way of peace is the way of faith that accepts God's gift.

Those shepherds, you know, not only experienced the peace of God but made it known to others. That's still the best way to give glory to God in the highest and promote peace on earth among men.

Simeon sang a Christmas song that you will find in this glorious second chapter of Luke. It will complete our study of the four great Christmas canticles.

GETTING READY FOR SUNDAY MORNING

The New Testament lessons for the Second Sunday in Advent, Dec. 10, are:

EPISTLE: Romans 15:4-13.
GOSPEL: Luke 21:25-33.

THEME: Today we come to one means God has provided for our preparation for Christ's coming, namely, the Bible. The Epistle presents the Old Testament as a book of hope for Jews, for Gentiles, and for us. The Gospel presents the New Testament message of hope.

THE COLLECT: Stir up our hearts, O Lord, to make ready the way of thine only-begotten Son, so that by his coming we may be enabled to serve thee with pure minds: through the same thy Son, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

The New Testament lessons for the Third Sunday in Advent, Dec. 17, are:

EPISTLE: I Cor. 4:1-5.
GOSPEL: Matthew 11:2-10.

THEME: Another means through which God prepares us for the coming of Christ is the church. The Epistle stresses the responsibility of the office of the ministry. Ministers are servants of Christ and stewards in relation to men. The Gospel stresses the faithfulness of the minister (John the Baptist) and his master.

THE COLLECT: Lord, we beseech thee, give ear to our prayers, and lighten the darkness of our hearts by thy gracious visitation; who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

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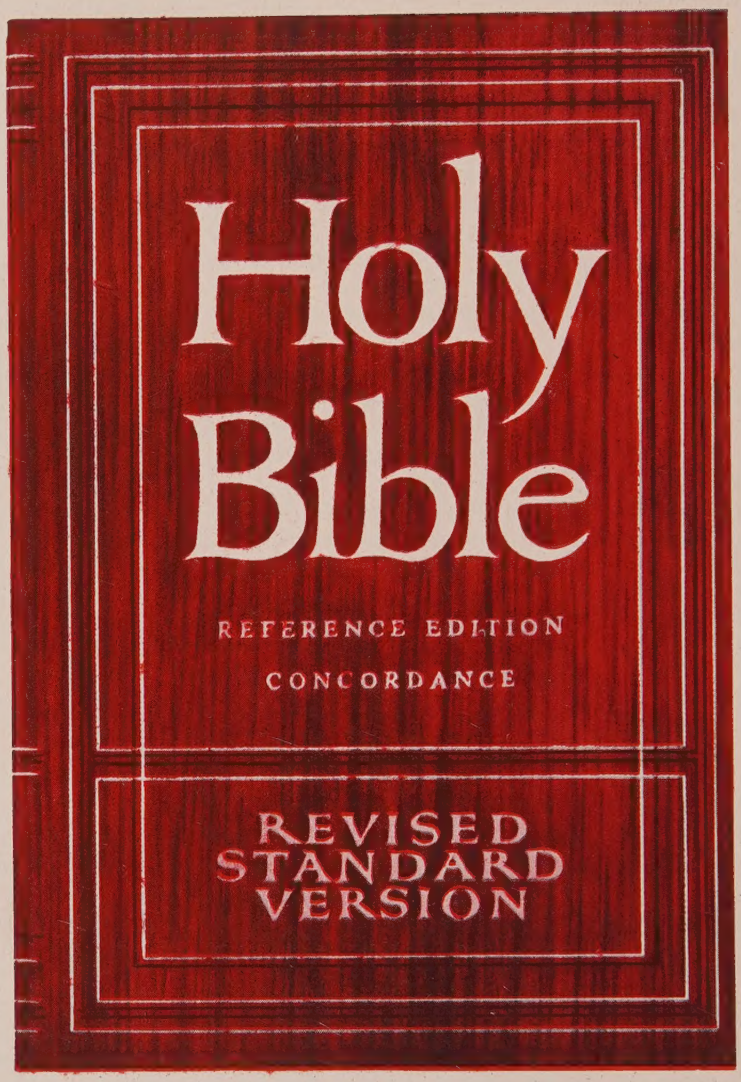

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